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Cover Picture

Baptism of Christ— Matt. 13:16

(Photo courtesy of Church Information Service, from painting in the new Bureau of Information, Salt Lake City.)

THREE LESSONS

There are three lessons I would write—
Three words as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have Hope. Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have Faith. Where'er thy bark is driven—
The clam's disport, the tempest's mirth—
Know this: God rules the host of heaven,
The inhabitants of earth.

Have Love. Not love alone for one,
But man as man thy brother call;
And scatter like the circling sun
Thy charities on all.

Thus grave these lessons on thy soul—
Faith, Hope and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

—Friedrich von Schiller

Blessed Be The King

Harold B. Lee

of the Council of the Twelve



★ The Sunday before Easter is generally celebrated by many Christian sects as Palm Sunday in commemoration of our Lord's triumphal entry into Jerusalem.

My text is taken from the "Hosanna shout" which sounded from the multitude who jubilantly acclaimed Jesus, the lowly Nazarene as he rode triumphantly into Jerusalem from Bethany on a colt which had been borrowed for that occasion. As the animal upon which he rode had been designated in their literature as the "ancient symbol of Jewish royalty"* and their acquaintanceship with the might of His Messianic power impressed the appropriateness of his kingly right to such an entry, they cast their garments before him and cast palm branches and other foliage in His path as though carpeting the way of a king. What might at first have been but the humble testimony of a faithful few, increased into a mighty chorus of voices as the multitude shouted in harmony:

Blessed be the King that cometh in the name of the Lord.

Hosanna, to the Son of David.

And then perhaps as they remembered the angels' announcement to the shepherds on the night of His birth, they reverently repeated the theme of the angels' song: "Peace in heaven, and glory in the highest." And again, probably remembering the charge he had given His disciples to carry on after He would be taken from them, and as a supplication for their Master and those who would carry on after His ascension, as well as in the remembrance of the ancient prophets whom they revered, came the expressions of adulation from the multitude: "Blessed is he that cometh in the name of the Lord."

At the commencement of His ministry, He seemingly had seldom, and then only guardedly, declared that He was the Christ who should take away the sins of the world, but now His earthly ministry was reaching a consummation and His fearful agony on the cross was near. It seemed altogether appropriate that He should now demonstrate His kingly place as the King of Kings and the Prince of Peace.

* Zech. 9:9.

Thus demonstrated, His devoted disciples could thereafter likewise bear witness to the divinity of His mission as the Saviour of mankind and the "rock" upon which His church was to be founded in the Meridian of Times.

There was an occasion during His ministry when His chiefest Apostle, Peter, had fervently declared his faith and testimony of the divinity of the mission of the Master: "Thou art the Christ, the Son of the Living God." The Lord had replied to Peter by declaring, "flesh and blood hath not revealed this unto thee, but my Father which is in heaven" and that upon "this rock" or in other words, the revealed testimony of the Holy Ghost, the revelation that Jesus is the Christ — His Church is founded and "the gates of hell shall not prevail against it." It was of this same foundation upon which the Church was laid to which the Apostle Paul made reference when he wrote to the Ephesian Saints: "Now therefore, ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." (Eph. 2:19-20.)

At the commencement of His ministry, the Master chose twelve men whom he separated from the rest by the name, Apostles. These were to be special witnesses of the sanctity of His life, and of His divine mission, and to be responsible for transmitting to the latest posterity, a genuine account of His doctrines, and principles, and ordinances essential to the salvation of the human soul. History records that these men, as judged by worldly standards, were "illiterate, poor, and of mean extraction." It would seem that He avoided using in this ministry, persons endowed with the advantages of fortune or birth or enriched with the treasures of eloquence or learning,

lest "the fruits of their embassy, and the progress of the gospel should be attributed to human and natural causes." (Mosheim.)

True servants in the Kingdom of God, when properly authorised, received an endowment of holy power except for which their ministry would be as the "tinkling of brass and the sounding of cymbals." This heavenly endowment to His chosen Twelve, came as a result of three sacred experiences. First, they were baptised of water, maybe by John the Baptist, or possibly as the only ones He did baptise, by the Master, himself, for John records that He and His disciples were in Judea, "and there He tarried with them, and baptised." (John 3:22.) Then He "breathed on them and said unto them, receive ye the Holy Ghost" (John 22:22) which in all likelihood was the confirmation and the commission to receive the Holy Ghost, or the baptism of the Spirit, by the laying on of hands for that was the procedure followed thereafter by His disciples.

The meaning of this baptism of water and of the Holy Ghost by one who comes in the name of the Lord, is best understood by the words of a prophet on the Western Continent. Addressing a group of baptised converts he said this: "There is no other name given whereby salvation cometh; therefore I would that you should take upon you the name of Christ, all of you that have entered into the covenant with God that ye should be obedient unto the end of your lives." (Mosiah 5:8.)

The third of the remarkable spiritual experiences to which the disciples were privileged is thus described by the Master, himself: "Ye have not chosen me but I have chosen you and ordained you — that whatsoever ye should ask the Father in my name He may give it you." (John 15:16.) Try to imagine if you can, being "called" by

the Master and "ordained" under His hands. That these ordinations resulted in an endowment of power from on high as well as giving authority to act officially as the Lord's representatives, is well attested by the miraculous events that followed, which made of them, "men different" because of that divine commission.

Not alone were these special apostolic witnesses to receive and enjoy these heavenly gifts. They were commissioned to transmit them by ordinations to others who had received the witness of the divine mission of the risen Lord. Acting by authority of their priestly office, it was as though the Lord were saying as He did through a prophet in recent times: "And I will lay my hand upon you by the hand of my servant ... and ye shall receive the Holy Ghost." (D. & C. 36:2.)

The historians have given us a summary and a thrilling description of how men so chosen and so ordained were blessed with heavenly gifts because they "came in the name of the Lord."

After the departure of Jesus from them, he gave them the first proof of that majesty and power by which he was exalted, by the radiant gift of the Holy Ghost upon them on the day of Pentecost according to His promise ... Dr. Mosheim in his Ecclesiastical history writes that "no sooner had the apostles received this special gift, this celestial guide, than their ignorance was turned into light, their doubts into certainty, their fears into firm and invincible fortitude, and their former backwardness into an ardent and inextinguishable zeal ..." The growth of the Church among the Gentile nations during this period was most phenomenal. How was it possible that a handful of apostles, who as fishermen and publicans could engage the learned and the mighty as well as the simple and those of low degree to forsake

their religion and embrace a new religion? There can be but one answer to that question. There were undoubted marks of a celestial power, perpetually attending their ministry. There was in their very language an "incredible energy or amazing power of sending light into the understanding and conviction of the heart."* Then the historians enumerate the miracles, the gift of prophecy, the power of discernment, a contempt for riches, and a serene tranquility in the face of death, all the while maintaining their lives above reproach, and then conclude with this declaration: "Thus were the messengers of the divine Saviour, the heralds of his spiritual and immortal kingdom, furnished for their glorious work as the voice of ancient history so loudly testifies."*

As we review again the matchless and unselfish devotion of these early prophets and martyrs to the gospel of Christ, may we bow in reverence and repeat with a greater appreciation and comprehension as with the multitude in Jerusalem on the occasion of the triumphal entry the words: "How blessed is he that cometh in the name of the Lord."

The place of these heaven-endowed messengers who represent the Lord in every dispensation of the gospel upon the earth may be illustrated by an incident related by a traveller in northern Europe. Our traveller was leaving by boat from Stockholm, Sweden, out into the Baltic Sea. To do so, the boat had to pass through a thousand or more islands. Standing on the foreward deck, the traveller found himself becoming impatient because of what seemed to him to be a careless course. Why not a course near to this island or another and more interesting than the one the pilot had chosen? Almost in exaspera-

* Mosheim's Ecclesiastical History, Vol. 1, pp. 56-58.

tion he was saying to himself, "What's wrong with the old pilot? Has he lost his sense of direction? Suddenly he was aware of markers along the charted course which appeared as mere broom handles sticking up in the water. Someone had carefully explored these channels and had charted the safest course for ships to take. So it is in life's course on the way to immortality and eternal life: "God's engineers," by following a blueprint made in heaven, have charted the course for the safest and happiest passage and have forewarned us of the danger areas.

How dreary and frustrated is the human soul who not only does not come "in the name of the Lord," but who disregards the guide-posts marked out by "God's engineers" of the above illustration! Of this the Apostle to the Gentiles wrote: "If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19.) That misery certainly can only be matched in him who in this life, has no faith or hope in Christ. Without such faith, man is, as someone has said, "but a creature of circumstance." Truly, as the Master instructed his faithful Peter, His Church, the true religion in which He was the "chief cornerstone" was to be built upon a "rock," the rock of revelation. All others are tossed about by storm on the waves of time.

But what strength and fortitude comes to him who puts his trust in the Lord! I recently heard a missionary for the Church tell of an incident which occurred in an atheist-dominated country. A young student with a fervent belief in God and in the mission of the Saviour of the world was ridiculed and abused by her teacher who scorned the idea of a God. As a punishment, the teacher required that she write twenty times, "There is no

God." The young student refused. In a rage the teacher demanded that she write her denial of God, fifty times and added, as a veiled threat, "If you don't something terrible will happen." That night mother and daughter fasted and prayed far into the night to that God whom they could not and dared not deny. When school time came the next morning, mother and daughter went to see the teacher. The school convened and the teacher had not arrived. As they waited, the principal of the school came to inform them that the teacher had died suddenly in the night of a heart attack. Something terrible had happened but not to this young girl who came without fear "in the name of the Lord."

The triumphal entry of Jesus into Jerusalem was in truth but a prelude to the greater day of triumph only a few days distant. Before His crucifixion, He had spoken of His personal triumph over worldly things, when He said: "In me ye might have peace. In the world ye have tribulation; but be of good cheer, I have overcome the world." (John 16:33.) But there was yet that greater day of victory when He triumphed over death and opened the way to a universal resurrection. The Apostle Paul in exaltation wrote to the Corinthians: "Death is swallowed up in victory — O death where is thy sting? O grave where is thy victory? ... Thanks be to God which giveth us the victory through our Lord Jesus Christ." (1 Cor. 15:54-7.)

Today as did they in past dispensations, we declare boldly, that "The fundamental principles of our religion are the testimony of the Apostles and Prophets concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which per-

CONTINUED ON PAGE 9

The Continuing Witnesses

Delbert L. Stapley

of the Council of the Twelve

★ I bear witness to you that Jesus is the Christ, the Only Begotten Son of the living God, our Lord, Redeemer, Saviour, and Advocate with the Father, the Light and Life of men, and the only name under heaven, given among men whereby salvation can be obtained.

I like these words from the Apostle John quoting the Saviour to his disciples.



If I bear witness of myself, my witness is not true.

There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

Ye sent unto John, and he bare witness unto the truth.

But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

And the Father himself, which hath sent me, hath borne witness of me. (John 5:31-33; 36-37.)

John the Baptist also early bore witness that Jesus was the Christ. He had that most wonderful of opportunities of baptising his Lord and witnessing the Holy Ghost descend upon him in the sign of a dove, confirming the Lord's Messiahship. The Apostle John later said, "If we receive the witness of men, the witness of God is greater." (1 John 5:9.)

The God and Father of our Lord and Saviour, Jesus Christ, spoke from the heavens on the occasion of Christ's baptism and said, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.) There is also that other occasion when Christ took Peter, James, and John with him on the Mount and was transfigured before them, Elias and Moses appeared, and then the voice of God from heaven again declared: "This is my beloved Son, in whom I am well pleased; hear ye him." (Ibid., 17:5.)

"If we receive the witness of men, the witness of God is greater." (1 John 5:9.)

The ministry of Jesus of Nazareth is itself a witness and testimony that he was the Son of the living God. Christ was crucified and arose from the grave in a glorious resurrection. He

first appeared unto Cephas after his resurrection and then to his disciples, members of the Twelve. Later he appeared unto about five hundred brethren at once. For forty days following his resurrection, he personally ministered among men and taught them; he counselled and directed them in the ministry. They went forth testifying of Him that he was the Redeemer and Son of the living God. Later he was seen of Paul the Apostle, who also testified of him gloriously. The Saviour stated: "... for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." (John 5:36.)

There is the other witness, spoken of by Jesus, the witness of the Holy Ghost, that testified to the spirits of his disciples, that this was the Son of God who hath called them, and whom they served. The two angels who stood by as he was received into heaven said he should so come in like manner as they had seen him go into heaven.

Shortly thereafter followed the long period of spiritual darkness, and then came the time for the last and most important of all God's dispensations to be ushered in; therefore, because of its importance, God the Eternal Father and his Son Jesus Christ personally appeared to the boy, Joseph Smith, and informed him of his holy calling. Later Moroni, a resurrected prophet of the living God, from the Nephite nation, came to him and showed him where the plates were deposited that contained a record of a branch of God's people. This record Joseph later translated by the gift and power of God.

Three men were shown these plates by an angel of God and the voice of the Lord declared from heaven that the record was true and the translation correct, and they should so testify to

all the world. And then later eight men had the privilege of seeing these plates. All these men are witnesses to the divine calling of the Prophet Joseph Smith.

The Lord gave revelations to the Prophet Joseph singly upon many occasions; also to Joseph and Oliver Cowdery; also to Joseph and Martin Harris. Heavenly resurrected beings manifested themselves unto him and them and conferred upon them the gifts, the authorities, and the powers to officiate in all the affairs of God's kingdom. It seems fitting that the man who testified so early of the Saviour, John the Baptist, should come and confer upon Joseph Smith and Oliver Cowdery, the Aaronic Priesthood, and that later the three men, Peter, James, and John, who were with the Saviour on the Mount when he was transfigured before them, and God again testified of his Son, should come and confer upon the Prophet Joseph and Oliver Cowdery the Melchizedek Priesthood, the priesthood after the order of the Son of God that has to do with the spiritual endowments, authorities, and blessings of God's Church.

The Prophet, unschooled, unlearned, could not have given to the world what he was privileged to reveal unless God were with him. God inspired him in all that he did. There were living witnesses who testified to his divine calling for heavenly messengers had manifested this truth to several brethren. Surely if we receive the witness of men, the witness of God is more certain. The office of the Holy Ghost is to testify of the Father and Son, it is also the spirit of truth, and when it testifies to the spirit of men there comes an inward feeling whether a thing is true or whether it is not true. In the case of the Prophet Joseph Smith, it was true, for men in his day and since have received that witness and testimony which the Holy Ghost

itself manifests unto those who seek after truth.

And again the works of Joseph Smith — analyse them; everything about them indicates his prophetic calling. Where a testament is, there must of necessity be the death of the testator, and surely this was a testament unfolding and revealing again God's kingdom with all of its saving ordinances, principles, and divine powers. A testament is not of force until after men are dead. The Prophet gave his life to seal that testimony, and thus the sacrifice of his life becomes a witness to all men of the truth and power of his holy calling and ministry.

Before the Prophet Joseph Smith departed this life he conferred upon the Twelve all the keys, powers, and authorities to carry forward this important work of the latter-day; that work has not stopped in its progress; it has gone forward; and the fruits of it

are a witness to all people of its truth.

It is my witness that the presidents of the Church, our spiritual leaders who have followed Joseph Smith, are prophets of God. I cannot quote the exact words, but in a Thursday temple meeting of all the General Authorities, where we had gone in fasting and prayer, President McKay said, "Brethren, I want to say to you that Christ is at the helm of this Church and he is guiding it by his holy power."

I received a witness from the Spirit that President McKay's statement was true. I bear that witness to you, my fellow members, and my friends, not members. I know that leaders of other churches might make similar statements, but would the Holy Ghost manifest the truth of it to their listeners? If we receive the witness of men, the witness of God is greater, which witness all can receive from the Holy Ghost.



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the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it."*

O that the inhabitants of an unrepentant world would humble themselves and with faith in the Redeemer of mankind join in the chorus of the

multitude who welcomed the Master into the Holy City, "Blessed be the King that cometh in the name of the Lord! Hosanna to the Son of David. Peace in heaven and glory in the highest. Blessed is He that cometh in the name of the Lord."

* Teachings, p. 121.



They Seek Jesus

Thomas S. Monson

Council of the Twelve

★ In the New Testament of our Lord, John describes a journey by those who would worship.

"And there were certain Greeks among them that came up to worship at the feast:

"The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, **Sir, we would see Jesus,**" (John 12:20-21.)

I feel this is your desire even today.

They seek after Jesus, and so it has ever been. No search is so universal. No undertaking so richly rewarding. No effort so ennobling. No purpose so divine.

The search for Jesus is not new to this present period of time. In his touching and tender farewell to the gentiles, Moroni emphasised the importance of this search: "And now I, Moroni, bid farewell ...

"And ... I would commend you to seek this Jesus of whom the prophets and apostles have written ... " (Ether 12:38, 41.) For generations, enlightened mankind anxiously sought the fulfillment of prophecies uttered by righteous men inspired of Almighty God.

For did not Isaiah declare: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel?" (Isa. 7:14.) And again, "For unto us a child is born ... and his name shall be called ... The Prince of Peace." (Ibid., 9:6.)

And on this continent God's prophets declared: "... the time cometh, and is not far distant, that with power, the Lord Omnipotent ... shall dwell in a tabernacle of clay ...

"... he shall suffer temptations, and pain ...

"And he shall be called Jesus Christ, the Son of God ... " (Mosiah 3:5, 7-8.)

Then came that night of nights when the angel of the Lord came upon shepherds abiding in the field, keeping watch over their flock, with the pronouncement: "For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." (Luke 2:8-11.)

Thus personally invited to undertake a search for the babe wrapped in swaddling clothes and lying in a manger, did these shepherds concern themselves with the security of their

possessions? Did they procrastinate their search for Jesus? The record affirms that the shepherds said to one another, "Let us **now** go even unto Bethlehem . . .

"And they came with **haste** . . ." (Ibid., 2:15-16.)

Wise men journeyed from the East to Jerusalem, saying, "Where is he that is born King of the Jews, for we have seen his star in the east, and are come to worship him?

"When they saw the star, they **rejoiced** with exceeding great joy.

"And . . . they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." (Matt. 2:2, 10-11.)

With the birth of the babe in Bethlehem, there emerged a great endowment—a power stronger than weapons, a wealth more lasting than the coins of Caesar. This child was to be the King of kings and Lord of lords, the Promised Messiah, even Jesus Christ the Son of God.

Born in a stable, cradled in a manger, He came forth from heaven to live on earth as mortal man and to establish the Kingdom of God.

During his earthly ministry, He taught men the higher law. His glorious gospel reshaped the thinking of the world. He blessed the sick; He caused the lame to walk, the blind to see, the deaf to hear. He even raised the dead to life.

What was the reaction to His message of mercy, His words of wisdom, His lessons of life? There were a precious few who appreciated Him. They bathed His feet. They learned His word. They followed His example.

Then there were the many who denied Him. When asked by Pilate, "What shall I do then with Jesus which is called Christ?" (Ibid., 27:22) they

cried, "Crucify him." They mocked Him. They gave Him vinegar to drink. They reviled Him. They smote Him with a reed. They did spit upon Him. They crucified Him.

Can we, in part, appreciate the suffering of God the Eternal Father as his Only Begotten Son in the flesh was placed on a cross and crucified? Is there a father or a mother who could not be moved to complete compassion if he or she heard a son cry out in his own Garden of Gethsemane, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done?" (Luke 22:42.)

All of us love the beautiful account from the Holy Bible of Abraham and Isaac. How exceedingly difficult it must have been for Abraham, in obedience to God's command, to take his beloved Isaac into the land of Moriah, there to present him as a burnt offering. Can you imagine the heaviness of his heart as he gathered the wood for the fire and journeyed to the appointed place? Surely pain must have racked his body and tortured his mind as he bound Isaac and laid him on the altar upon the wood and stretched forth his hand and took the knife to slay his son. How glorious was the pronouncement, and with what wondered welcome did it come, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou has not withheld thy son, thine only son from me." (Gen. 22:12.)

As God witnessed the suffering of Jesus, His Only Begotten Son in the flesh, and beheld His agony, there was no voice from heaven to spare the life of Jesus. There was no ram in the thicket to be offered as a substitute sacrifice. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Down through the generations of

time, the message from Jesus has been the same. To Peter by the shores of beautiful Galilee, he said, "Follow me . . ." (Matt. 4:19.)

But how do we follow Him if first we don't find Him? And how shall we find Him, if first we don't seek Him? Where and how should we begin this search for Jesus?

Some have attempted to answer these questions by turning to idols, others by burning incense or lighting candles. In times past, great throngs journeyed in the crusades of Christianity, feeling that, if only the Holy Land could be secured from the infidel, then Christ would be found in their lives. How mistaken they were. Thousands upon thousands perished. Many others committed heinous crimes in the very name of Christianity. **Jesus will not be found by crusades of men.**

Still others searched for Jesus in councils of debate. Such was the historic Council of Nicea in 325 AD. There, with the help of the Roman Emperor, the delegates did away in Christendom with the concept of a personal God and a personal Son—the two separate and distinct Glorified Beings of the scriptures. The Creed of Nicea, the "incomprehensible mystery" of which its originators seemed so proud precisely because it could not be understood, substituted for the personal God of love and for Jesus of the New Testament an immaterial abstraction. The result was a maze of confusion and a compound of error. **Jesus will not be found in councils of debate.** Men of the world have modified His miracles, doubted His divinity, and rejected His resurrection.

The formula for finding Jesus has always been and ever will be the same—the earnest and sincere prayer of a humble and pure heart. The Prophet Jeremiah counselled, " . . . ye shall seek me, and find me, when ye shall

search for me with all your heart." (Jer. 29:13.)

Before we can successfully undertake a personal search for Jesus, we must first prepare time for Him in our lives and room for Him in our hearts. In these busy days there are many who have time for golf, time for shopping, time for work, time for play, but **no time for Christ.**

Lovely homes dot the land and provide rooms for eating, rooms for sleeping, playrooms, sewing rooms, television rooms, but **no room for Christ.**

We flush with embarrassment when we remember, "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." (Luke 2:7.) No room. No room. No room. Ever has it been.

As we undertake our personal search for Jesus, aided and guided by the principle of prayer, it is fundamental that we have a clear concept of Him whom we seek. The shepherds of old did seek Jesus the child. But we seek Jesus the Christ, our older Brother, our Mediator with the Father, our Redeemer, the Author of our salvation, Him who was in the beginning with the Father, Him who took upon himself the sins of the world and so willingly died that we might forever live. This is the Jesus whom we seek.

And when we find Him, will we be prepared as were the wise men of old to provide gifts from our many treasures? They presented gold, frankincense, and myrrh. These are not the gifts Jesus asks of us. From the treasure of our hearts Jesus asks that we give of ourselves.

"Behold, the Lord requireth the heart and a willing mind; . . ." (D. & C. 64:34.)

In this marvellous Dispensation of the Fullness of Times, our opportunities to give of ourselves are indeed

limitless, but they are also perishable. There are hearts to gladden. There are kind words to say. There are gifts to be given. There are deeds to be done. There are souls to be saved.

We should remember that "... when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)

Fortunately, the privilege to render service to others can come to each of us. If we but look we too will see a bright, particular star which will guide us to our opportunity.

One who saw such a star and followed it was the late Boyd Hatch of Salt Lake City. Deprived of the use of his legs, faced with a lifetime in a wheelchair, Boyd could well have looked inward and, through sorrow for self, existed rather than lived. However, Brother Hatch looked not inward, but rather outward into the lives of others and upward into God's own heaven; and the star of inspiration guided him not to one opportunity, but to literally hundreds. He organized Scout troops of handicapped boys. He taught them camping. He taught them swimming. He taught them basketball. He taught them faith. Some boys were

downhearted and filled with self-pity and despair. To them he handed the torch of hope. Before them was his own personal example of struggle and accomplishment. With a courage which we shall never fully know or understand, these boys of many faiths overcame insurmountable odds and found themselves anew. Through it all, Boyd Hatch not only found joy, but by willingly and unselfishly giving of himself, he also found Jesus.

Every member of The Church of Jesus Christ of Latter-day Saints, in the waters of baptism, has covenanted to stand as a witness of God "... at all times and in all things, and in all places ..." and has expressed a willingness "... to bear one another's burdens, that they may be light." (Mosiah 18:9, 8.)

By fulfilling this covenant in our lives, we will become acquainted with Him who declared, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 Nephi 11:10.) This is the Jesus whom we seek. This is our Brother whom we love. This is Christ the Lord, whom we serve. I testify that He lives, for I speak as one who has found Him.

YOUTH

"Youth is not a time of life; it is a state of mind. We grow old only by deserting our ideals ... You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear, as young as your hope, as old as your despair."

—Samuel Ullman

There is Safety in the Revelations

Alvin R. Dyer

Assistant to the Council of the Twelve

★ There are two particular declarations in the Articles of Faith of The Church of Jesus Christ of Latter-day Saints that pertain to man's national conduct and spiritual behaviour. Obedience to the mandates of the law referred to in one of the declarations and the spiritual instructions of the other provide for man his greatest opportunity for success, happiness, and real personal progress.

I refer first to the twelfth article: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law."

Governmental agencies, both local and national, report the astonishing annual increases in crime and other flagrant violations of law and order. These violations, both individually and mass committed, have reached the point now where they affect the lives and security of every individual, if not directly, then indirectly. It is obvious that the causes of law violations stem from man's unwillingness to heed certain laws which he does not find compatible with the way he seeks to live.

Few men break every law, and for that matter few men keep every law. The decaying drift in the modern man's way of life can perhaps be traced to the usurped right to live by the laws that he feels are good laws for him, rejecting and often violating the ones that he personally feels are bad laws.

Charles E. Whittaker, associate justice of the United States Supreme Court, now retired, makes a significant statement concerning conditions in America, and what is said of America in this regard may be rightly true in other lands where constituted law exists for the protection of the people. Says he:

"'Obey the good laws, but breach the bad ones.' Who is to be the umpire that will determine which are good and which are bad? Does not that cliché invite men to violate the laws they do not like? If we allow men to obey only the laws they like, will we not be trading ordered liberty for chaos? Though we have, as we justifiably and proudly boast, a government of laws and not of men, we must recognise that even this virtue can be lost, and that no man

is protected by the law unless all are equally bound by and required to obey it. No man will be secure in his just rights if power is given to, or held to exist in, the government to prefer some over others. Would not such a concept make a mockery of the constitutional doctrine of 'equal protection of the laws'?"

As a parallel to this, and with greater significance, I refer secondly to the other article pertaining to spiritual laws by which man may attain perfection in that kind of ordered, righteous existence extending to eternal life, as a continuance of pre-mortal and mortal existence: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Ninth article of Faith.)

In the wise words of Paul the Apostle, we learn of a distinction between the laws of God and the laws of men.

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

"Which none of the princes of this world knew: . . .

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." (1 Cor. 2:7-8, 13.)

It is self-evident that from the beginning of man's placement into an earth-life existence, he has necessarily been under reliance upon God for direction. Thus, emanating from the centre of all intelligence, from the presence or throne of God the Father, there has come unto man by revelation, which is the divine means of communication between God and man, the wisdom of the eternities pertaining to man's earth-life existence and his destiny:

An ancient prophet declared how this enlightenment would come unto man when he said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

Unfortunately, however, man is not willing to accept all of the revelations from God. And often, as we have observed with regard to physical or natural laws, man assumes a position of selection as to which of the laws of God he will obey. Indicating how man from the beginning has tampered with and changed the laws of God to suit his own condition, Zwingli, the Swiss reformer, made this statement in Zurich in 1523, and it is as true today as then. Said he:

"From the remotest times God has made known His will to the human race . . . This word is clear in and of itself; but by human additions and teachings it has, for years and especially in our time, been troubled and befogged, so that the greater part of these who are called Christians, know less of nothing than of the divine will, but know only an imagined worship and mistaken holiness based on externals alone." (Cited in James L. Barker, *The Protestors of Christendom*, p. 182.)

Continuous revelations from God unto his servants the prophets in every dispensation of mortal time, and especially in our own day and times, is essential in preserving the purity of divine communications. The observed mutations that men have made with the divine laws that God has revealed for the salvation of mankind can be rectified only as God reinstitutes them. A people without this divine contact with God the Father or people who fail in obedience to divine communication from such contact cannot claim rightfully the distinction of belonging to his Church and kingdom.

May we paraphrase the words of Associate Justice Whittaker given in

behalf of the laws of the land, but with application to the revelations from God. If men obeyed only the laws of God which they like, what would be the end? Would this not be trading the way to perfection for that of a watered-down existence that would portray men as living without purpose?

The ancient prophet Moroni spoke of the expediency of revelation in this manner:

"And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues;

"Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them.

"For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing?" (Mormon 9:7-9.)

In a revelation given to Joseph Smith at Kirtland, Ohio, in June 1833, the Lord explains why certain ones who even had been ordained were not chosen. Said he: "They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day." (D. & C. 95:6.)

Similarly, those who are of the children of the light, having been made partakers of the revelations from God, but who fail in obedience to them, walk in darkness at noonday.

An example of revelation from God concerns parents' responsibility to teach their children to walk uprightly before God and man. Anciently a prophet of God declared, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) A full interpretation of this scripture implies righteousness

on the part of the parents and a teaching of their way unto the children. In our own day and time, presaging a great need in the safeguarding of the lives of our children and the righteous stabilisation of the family unit, which is the core of any civilisation, the Lord has reinstituted this divine communication unto parents, for said he:

"... I have commanded you to bring up your children in light and truth." (D. & C. 93:40.)

Speaking then of the disorder and the confusion that would come through the failure to heed this commandment of the Lord, he continued in these verses which were directed to an associate through the Prophet Joseph Smith:

"You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

"And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house." (Ibid., 93:42-43.)

To the hundreds of thousands of Latter-day Saint families who are obedient to this divine counsel, there is evolving order out of chaos in their family lives, righteous purpose out of lack of direction, a greater appreciation for each individual, which is pleasing unto God, and a greater sense of co-ordinated values, which builds personal strength, including a power of restraint against superficial things. Truly the righteous, well-ordered home if the leaders of nations could accept it, is the panacea for their most serious problems. Here is God, if we all will but accept it, communicating with His children and pointing the way.

In a letter recently received from the executive secretary of one of the large Christian denominations in America who upon request had been sent a

complete digest of the Family Home Evening programme of this Church as it has been printed, this was said: "The Family Home Evening programme of the Mormon Church has lifted and inspired us."

Other revelations from God have been given and are continually being given unto the prophets, and by obedience to them, without screening or deleting those that seem unfavourable to us, we can find the answers and develop the power to fulfill our earth-life purpose.

To have a prophet of God in our midst, with the opportunity to follow his counsel and direction as he is inspired of God, is a compelling force. I remember, as a boy, attending a priesthood meeting with my father. I sat close by with my hand in his most of the meeting, especially since the speaker, Apostle James E. Talmage, spoke of the perils and deceptions of

the last days which would try the faith of the members. One of the men in the meeting stood and asked Brother Talmage the question: "What will be the best thing for us to do in that day?" I shall never forget his answer.

"My brother, see that you follow the counsel and direction of the prophet, for he is God's representative upon the earth, and he will know."

I bear my testimony that God has revealed his mind and will unto man in our own modern day, restoring divine laws, by obedience to which man can attain salvation and exaltation; that since the heralding of this last and greatest dispensation of the gospel of Jesus Christ by Joseph Smith unto this very minute, living prophets have been in communication with God for the salvation of the human race and have presided over his Church and kingdom here upon the earth for this purpose.

CHASTITY

"Teach your sons to honour and revere, to protect to the last, pure womanhood; teach your daughters that their most priceless jewel is a clean, undefiled body; teach both sons and daughters that chastity is worth more than life itself." —J. Reuben Clark, Jr.

The Law of Justification

Bruce R. McConkie

First Council of the Seventy

★ We believe in the law of justification. By virtue of this law, if a man walks, acts, and lives in this life in such a manner that his conduct is justified by the Spirit, he eventually will attain an inheritance in the celestial world.

On the day the Church was organized, April 6, 1830, the Prophet, writing

by way of prophecy and revelation, summarised the basic doctrines of the Church. Among other things he wrote this:

"And we know that justification through the grace of our Lord and Saviour Jesus Christ is just and true." (D. & C. 20:30.)

In the summary of the gospel law given in the days of Father Adam, we find this sentence:

"For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified." (Moses 6:60.)

In the early 1830's, when the Lord was talking to the Prophet about what is called the new and everlasting covenant—that is, about the fulness of the gospel—he revealed this further truth relative to this great law of justification, and I think these following words are a perfect one sentence summary of the whole law of the whole gospel. The Lord said:

"... All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered



into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power . . . are of no efficacy, virtue, or force in and after the resurrection from the dead." (D. & C. 132:7.)

One more expression in the revelations has bearing on this. The Lord said:

" . . . the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true." (D. & C. 76:53.)

Now, to justify is to seal, or to ratify, or to approve; and it is very evident from these revelations that every act that we do, if it is to have binding and sealing virtue in eternity, must be justified by the Spirit. In other words, it must be ratified by the Holy Ghost; or in other words, it must be sealed by the Holy Spirit of Promise.

All of us know that we can deceive men. We can deceive our bishops or the other Church agents, unless at the moment their minds are lighted by the spirit of revelation; but we cannot deceive the Lord. We cannot get from him an unearned blessing. There will be an eventual day when all men will get exactly and precisely what they have merited and earned, neither adding to nor subtracting from. You cannot with success lie to the Holy Ghost.

Now let us take a simple illustration. If an individual is to gain an inheritance in the celestial world, he has to enter in at the gate of baptism, that ordinance being performed under the hands of a legal administrator. If he comes forward prepared by worthiness, that is, if he is just and true, and gains baptism under the hands of a legal administrator, he is justified by the Spirit in the act which has been per-

formed; that is, it is ratified by the Holy Ghost, or it is sealed by the Holy Spirit of Promise. As a result it is of full force and validity in this life and in the life to come.

In an individual thereafter turns from righteousness and goes off and wallows in the mire of iniquity, then the seal is removed, and so we have this principle which keeps the unworthy from gaining unearned blessings. The Lord has placed a bar which stops the progress of the unrighteous; he has placed a requirement which we must meet. We must gain the approval and receive the sanctifying power of the Holy Ghost if eventually and in eternity we are to reap the blessings that we hope to reap.

The same thing that is true of baptism is true of marriage. If a couple comes forward worthily, a couple who is just and true, and they enter into that ordinance under the hands of a legal administrator, a seal of approval is recorded in heaven. Then assuming they do not thereafter break that seal, assuming they keep the covenant and press forward in steadfastness and in righteousness, they go on in the next world as husband and wife; and in and after the resurrection, that ordinance performed in such a binding manner here has full force, efficacy, and validity.

I think perhaps this doctrine, as almost all other doctrines that we teach in the Church, leads us back to the same central conclusion, which is that it is obligatory upon us to keep the commandments of God if we ever expect to inherit the blessings that he has promised the Saints. We should remind ourselves again and again of these words which He has spoken:

" . . . he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D. & C. 59:23.)

The British Missions

James A. Cullimore

Assistant to the Council of the Twelve



★ It has been nearly six years since we were called to organise and preside over the Central British Mission. Just one year previous, the first division of the original British Mission was made. At this time—February 1, 1961—each of these missions were divided making four missions. Sister Cullimore and I have just completed a tour of all the missions of the British Isles as well as four of the six stakes and thrill at the great blessings which have come to these missions and stakes in this short time.

Seventy-three stately chapels dot the land and stand as monuments of the faith and devotion of the saints. Six stakes of Zion have been organised. There are now seven missions with 1,600 missionaries engaged in the work of proselyting. Everywhere the hand of the Lord is manifest.

We held meetings with all 1,600 missionaries in 23 different groups, each in a different area; 24 public meetings for members and investigators—each was held in a new, warm, beautiful chapel.

Aside from the great value as a suitable place in which the branches and districts and wards and stakes can meet, we are learning how to use the buildings as proselyting tools.

We noted a great contrast in these fine new chapels and the rented halls and converted homes we met in only four years ago — or less. Now most every stake and district has an adequate new chapel in which to hold its quarterly conferences.

We were able to dedicate six chapels during the tour:

Londonderry—Irish Mission—November 6.

Peterborough—Central British Mission—November 23.

Loughborough — Leicester Stake—November 25.

Scunthorpe—North British Mission—November 16.

Cheltenham—Southwest British Mission—December 5.

Portadown — Irish Mission — December 11.

It is interesting to note that several areas are gaining in strength that, if

continued, could lead to stakehood in the not too distant future.

It was our pleasure to meet in two new chapels for the first time. The new Leeds Stakehouse was rushed to completion for their stake conference on November 26 and 27. Nearly 800 were in attendance at each of the Sunday sessions. The building is beautifully designed and strategically located and most adequate for their purposes.

The Plymouth Branch and District chapel was made ready for the first meeting December 6. Members from the Cornwall and other districts were also present for the opening. The chapel was full. This building also has a commanding location and is well built.

The Cardiff Branch chapel and East Wales District building has been open only three weeks and is a choice building.

Most of the missions are using the buildings to great advantage in proselyting and fellowshipping. One mission in an important city has a weekly baptismal service to which the missionaries bring their candidates for baptism each week and their investigators and friends. Many of those baptised recently come week after week. The branch members often attend. Each week the chapel is full and there are from 3 to 20 baptisms weekly. The mission president or branch president gives a stimulating talk on baptism and welcomes the new members into the church.

Other missionaries are having Golden nights in the chapels where special meetings are held for investigators and friends. Displays and posters telling the story of the church are in the halls and foyer of the

churches to show to those who attend. More and more we are learning how to make full use of our churches.

A very general trend in the missions is a concerted effort to win the local members to enlist their support in getting referrals. There is a well organised effort in some of the missions and stakes in which the missionaries go into the homes of the members—especially the inactive or partly active and stimulate their faith by showing them how to study the scriptures, to encourage them to pray and study and build their faith so they will want to help find those who can be taught the gospel. It is hoped this will build the branches and wards also by reactivating the inactive.

The total number of baptisms is up in every mission and the strength and faith of the convert seem to also be greater. More and more the members are taking an active part in the conversions. In some missions the local members are baptising the converts rather than the missionaries with the result that the new converts transfer their affections to the local members more quickly.

The greatest strength can come to the church as the members and the missionaries work closely together in finding the investigators,

teaching them,
baptising them,
and fellowshipping them.

Did not the Lord say:

"And if it so be that you should labour all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!"

Determination is the Word

★ The intervention of the power of the Lord in the lives and events of Latter-day Saints has taken place many times in the years since the restoration of the gospel in 1820. Many of these have become famous because of their often repeated telling. Some have to do with healings miraculously performed, others with heeding a warning whispered in the soul and thus avoiding catastrophe. There have been some of great magnitude touching hundreds, and once, thousands of the saints. In all of these constant effort to surmount an obstacle, steadfast loyalty to the principles espoused even though it appeared that death might result, and prayers of supplication in faith for succour were the principles upon which relief came.

There have been times when no relief was given in mortality. Perhaps the steadfast devotion to the principle was the lesson the Lord desired to teach the saints who were the witnesses to the occurrence. Truly, faithfulness has its own reward.

Mary Fielding Smith, English born, who emigrated to America and settled in Toronto, Canada, was attracted to the gospel by the preaching of Parley P. Pratt. After joining the Church with her brother Joseph Fielding, she came to Kirtland. It was there that Hyrum

Smith offered her marriage with the responsibility to become a mother to his young motherless children. She accepted. The marriage was right before the Lord and proved to be a most happy one.

After the martyrdom of her husband (slain at the same time with Joseph Smith), she was faced with the problem of going west with the saints. She had no protector, and she had other responsibilities. Living with the family at the time were two old ladies, Hannah Grimels and Margaret Brysen, a younger woman, Jane Wilson, who was troubled with epileptic seizures and very dependent, and an old man named George Mills almost blind and very crabbed. The latter had been a soldier in the British Army and could neither read nor write. He had lost most of his eyesight from the effects of a brain fever contracted while getting out timbers for the Nauvoo Temple. In addition to these, Mercy R. Thompson, Mary Fielding's sister, and Elder James Lawson were members of the family.

In September, 1846, the family was driven out in the taking over of Nauvoo by the mobs, camping on the west side of the river. By dint of hard trading Sister Smith was able to trade her property in Nauvoo for teams and

wagons to take them to Winter Quarters. Arriving there, they turned out their teams to browse as best they could through the winter with the result that some of their cattle and eleven of their thirteen horses died.

Before leaving for the Salt Lake Valley, Mary Smith, her brother Joseph Fielding, and her son Joseph Fielding, a boy of nine, journeyed with an ox team to St. Joseph and returned (about 300 miles) for provisions. They purchased corn and other provisions and on the return journey, at the edge of a small prairie, they saw a large herd of cattle resting. In the morning the oxen were missing — so was the herd. Joseph Fielding and young Joseph searched far and wide until exhausted but could not find the missing oxen. They returned and had a little breakfast. While they were eating, Mary Smith said, "I will go down toward the river and see if I can find the cattle."

Joseph replied that it would be useless. He thought the drivers of the herd of the previous evening had stolen them. But Mary had prayed that they would find the cattle and started to look. She took a course from the wagon toward the river following a small stream, when one of the drovers of the herd rode up and said, "Madam, I saw your cattle this morning over in those woods," pointing in a direction opposite to hers. She paid no attention to him but kept on her course. He repeated what he had said, and she ignored him. He rode hurriedly off, and gathering up the cattle of his herd, started toward St. Joseph.

She had gone but a few hundred yards farther when she came onto a little depression filled with tall willows and brush. And there were her oxen tied up with willow withes. The men who stole them had tied them planning to return after she had given up and gone away. The line she had taken was almost direct to the oxen.

It was a year later before Sister Smith could leave for the valley. She gathered enough to make a start and provided means for not only her family but also the six aged, sick, and blind who were living with her when her husband died.

Sister Smith was assigned to the company of Heber C. Kimball who in turn assigned her to the "fifty" of Captain —, who shall be nameless.

He said, "How many wagons do you have, Widow Smith?"

"Seven."

"How many yokes of oxen have you?"

"Four and so many cows and calves."

"Well," said the captain, "Widow Smith, it is folly for you to start in this manner; you never can make the journey; and, if you try, you will be a burden upon the company the whole way. My advice to you is to go back to Winter Quarters and wait until you can get help."

Sister Smith listened calmly and then replied to the effect that she would beat him to the valley and not ask any help from him either.

All the way to the mountains the captain kept reminding Sister Smith that she was a trouble. She didn't ask for help neither did she receive any.

On the last day before entering the valley a storm came up which caught the company on the open road. The cattle became unruly and in a moment the company was in confusion. Sister Smith had been late rounding up her oxen and yoking them, so the captain had impatiently ordered the start, leaving her behind. When the storm broke, her stock was still tethered and consequently could do no harm. As soon as the storm passed, she yoked her oxen to the wagons and soon was rolling along. She caught up to the company, still milling about; and because it had gone off and left her, she

felt no responsibility to stay with it. She passed around them, drove her oxen over the Little Mountain, and in a few hours pulled up at the fort in the Salt Lake Valley, arriving as she had been prompted to say, ahead of her company.

She served with equal devotion and determination as long as she lived, setting example to and training her son Joseph in such character building elements that he was prepared to be the president of the church when the time came for the Lord to call him.

The Prophet Joseph Smith once said:

"After a person has faith in Christ, repents of his sins, and is baptised for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hunger-

ing and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses."

—Doc. Hist. of the Church,
Vol. 3, p. 380.

The key word is "determined." Mary Smith was determined to serve and be faithful at all hazards. Anyone so determined to serve will be accepted.

SALVATION

"God cannot be mocked! His laws are immutable. True repentance is rewarded by forgiveness but sin brings the sting of death."

—Spencer W. Kimball

The Spirit Warns

Kent H. Nield

Southwest British Mission

★ It was one time while I was here I knew exactly about something that was going to happen at home five or six days before it even happened. One day as Elder Maken and I were tracting, I had a strange thing happen to me. I suddenly had a premonition, and could see in my mind's eye, my home back in America, and by our house I could see a huge tree that was going to fall on our house, and that my family would lose their lives if they were not warned to remove that tree. As if someone had spoken to me in my heart and mind, I was told to warn my family. I thought I was day-dreaming, so I shook my head and carried on with my tracting and my work. I hesitated to mention it to my companion, but I still felt strange all day long. Then, that night after my companion had gone to bed, I heard as clear as I speak in my heart and mind, I was warned to write my family and warn them. I had not been out in the mission field long, and I began to wonder if I was just thinking about home and day-dreaming. So I was able to go to bed, but I was awakened during the night several times by this same dream coming to me time and time again and waking me up. I finally became so upset about it that I wrote home to warn my family and tell them to remove the tree, that something was going to happen if it wasn't removed.

I got the letter off in the first post, but then began to wonder if it would make it home in time. I was worried and awaited a letter from home. The following week I got a letter back. Dad explained that he couldn't see that anything was going to happen, but he got some help that day and cut that huge tree down. Then that night a freak wind storm came up such as has never happened before. Huge trees were ripped up and blown down. My uncle's home, which wasn't too far away, had huge trees placed some distance away from around his house, but they were all blown down. If any one of them had hit the house it would have caused great damage. If that big tree had been standing next to our house, and had fallen and hit the house, it would have gone through it and killed someone, but because of them doing what I was warned to ask them to do, they slept quite unharmed that night.

Dad and the family thanked me, and I thank God. I know that God watches over us and protects us. Had I not been obedient and heeded that warning and had my family been killed, I would never have been able to live with myself or forgive myself. This is the key to all things, and this is what I would like to leave to every missionary—be obedient.

Hearts Turned to Their Fathers

★ The census records of Great Britain are an extremely valuable source of pedigree information, but they require careful analysis. The recorded details of names, dates, places, ages, and relationships must be verified by comparison with other records.

A record of a household cannot be assumed to be that of one family, such as a father, a mother, and their children, without harmonising evidence leading to proof or otherwise. The following is extracted from the census of Winwick, Northamptonshire, taken on June 7, 1841:

Bundle 800, Book 21

Page 1, Winwick:

James	Gurney	35	ag.labr.	Y
Sarah	do	30		Y
George	do	13		Y
Gabriel	do	13		Y
Charlotte	do	11		Y

From the above record this family grouping was incorrectly compiled as three children of James and Sarah Gurney. The researcher had searched Winwick parish registers back from about 1812 to the earliest dates, but had not bothered to search them from 1813 to beyond 1851. This type of careless research often happens in the genealogies of families who are over-anxious to trace their pedigrees back to early dates rather than to make sure each family in each generation is complete as the pedigree is developed. In this particular instance the parish registers of Winwick, Northamptonshire, tell the story of the persons shown in the above census record.

Winwick Parish Registers,
Northamptonshire

Chr. 9 Sep, 1827—George son of James and Sarah Gurney.

Chr. 4 Nov, 1827—Gabriel son of Arthur and Elizabeth Gurney.

Chr. 22 Feb, 1829—Charlotte dau. of Arthur and Elizabeth Gurney.

Bur. 14 June, 1829—Arthur Gurney, age 30.

Marr. 14 Mar, 1831—William Tressler of St. Sepulchre, Northampton, to Elizabeth Gurney (widow).

Chr. 7 May, 1799—Arthur son of Benjamin Gurney and his wife Mary.

Chr. 12 May, 1803—James son of Benjamin Gurney and his wife Mary.

It is clear that in the 1841 census record, the children Gabriel and Charlotte are **not** the children of James and Sarah Gurney, but are the children of James' brother, Arthur Gurney, who died in 1829. The fact that James is their uncle is reason enough for them to be residing with him in the summer of 1841.

When the surname of the family concerned is common in the locality, care should be taken to make sure that any census enumeration is actually the record of the family being sought. This is a problem particularly in Wales, with

City or Borough of _____

Parish or Township of Winwick

Enumeration Schedule

PLACE	HOUSES		NAMES of each Person who abode therein the preceding Night.	AGE and SEX		PROFESSION, TRADE, EMPLOYMENT, or of INDEPENDENT MEANS.	Where Born	
	Occupied or Building on	Inhabited		Males	Females		Within the County	Out of County
Winwick	1		John Longton	30		Miller	4	
			Sarah Do	30			4	
			Mary Denny	15		W & S	4	
			Henry Budge	15		W & S	4	
			Daniel Brunell	15		Miller	4	
	1		Joseph Gurney	25		Reg Labr	4	
			Mary Do	25			4	
			William Do	8			4	
			June Do	6			4	
			Susannah Do	5			4	
			Joseph Do	2			4	
			Robert Do	1			4	
	1		James Gurney	35		Reg Labr	4	
			Sarah Do	30			4	
			George Do	13			4	
			Gabriel Do	13			4	
			Charlotte Do	11			4	
	1		Thomas Boyson	49		Reg Labr	4	
			Elizabeth Do	47			4	
			Alie Do	18		W & S	4	
			Ann Do	15			4	
			Edward Do	13			4	
			George Do	9			4	
			John Do	6			4	
	1		William Ireland	25		Reg Labr	4	
TOTAL	5			15	10			
Page 1..								

such common surnames or patronymics as Jones, Williams, and Thomas. In England and Scotland there are many common names like Smith, Brown, or Robertson, to mention only a few. Even where the surname is less common, it is wise to seek evidence lead-

ing to proof for every assumption.

The accompanying picture of a page from the 1841 census record of Winwick, Northants., illustrates the type of information found in the census record of 1841 only.

THE ANVIL

Last eve I passed beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then, with twinkling eye,
"The anvil wears the hammers out, you know."

And so, thought I, the anvil of God's Word,
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

—Anonymous

Relief Society Conferences

February 9, 1967

TO STAKE AND MISSION RELIEF SOCIETY PRESIDENTS AND MISSION RELIEF SOCIETY SUPERVISORS IN GREAT BRITAIN

Dear Sister:

At the direction of the First Presidency, the Relief Society General Presidency will conduct three regional Relief Society conferences throughout Great Britain instead of the All-British Relief Society Conference originally planned under the direction of Sister Christine H. Robinson, and scheduled to have been held in the Hyde Park Chapel in London on Saturday and Sunday, May 20-21, 1967.

This change has been deemed advisable in view of reports received at Church headquarters relative to problems incident to the holding of an All-British Conference in London the same weekend as the large British football tournament which would limit available housing accommodations, increase housing rates, and also greatly congest travel to London.

In changing to regional conferences conducted under the direction of the General Relief Society Presidency, all plans previously made for the All-British Conference in London will be changed. In view of this, all stakes and missions are requested to discontinue any further effort in regard to any and all assignments heretofore given for participation in the All-British Conference programme or for the handling of general arrangements.

Authorisation has been given to have General Board members, as needed, participate in the three regional conferences with the assistance of local sisters. The conferences will be held on the dates indicated below for the respective stakes and missions designated:

Manchester, England—Saturday and Sunday, May 20-21

Leeds Stake
Leicester Stake
Manchester Stake
Central British Mission
North British Mission

Edinburgh, Scotland—Wednesday and Thursday, May 24-25

Glasgow Stake
Sunderland Stake
Irish Mission
Scottish Mission

London, England—Saturday and Sunday, May 27-28

London Stake
British Mission
British South Mission
Southwest British Mission

In carrying forward preparations for these regional conferences a co-ordinating committee for each of the respective regions will be appointed by the General Board to assist in the handling of arrangements and making certain assignments relative to participation in the conference programme. Stake and mission presidents will also be appointed to serve as advisors to the Relief Society co-ordinating committees and to lend assistance in making arrangements.

The Relief Society officers in both stake and mission organisations, as well as Relief Society members will be invited to attend the sessions of the respective regional conferences. The attendance of stake, mission and district presidencies and high council representatives will be appreciated.

The schedule of meetings for the conferences to be held on the week-ends of May 20-21 and May 27-28 is as follows:

SATURDAY

Leadership Session — 10.30 a.m. to 12.30 p.m.

Leadership Session — 2.00 p.m. to 3.00 p.m.

Departmental Sessions

3.00 p.m. to 5.00 p.m.

(Conducted simultaneously for Relief Society officers as indicated. Other Relief Society sisters may attend.)

Administrative Department

(For Relief Society presidents and secretary-treasurers.)

Education Department

(For education counsellors and class leaders.)

Homemaking Department

(For homemaking counsellors and homemaking leaders.)

Music and Magazine Department

(For choristers and organists, and Magazine representatives.)

Reception — 7.00 to 9.00 p.m.

SUNDAY

(For Relief Society members and general public.)

General Session — 10.00 a.m. to 12.00 p.m.

General Session — 2.00 p.m. to 3.30 p.m.

The schedule of meetings for the mid-week conference to be held at Edinburgh will be as follows:

WEDNESDAY—MAY 24

General Session — 7.30 to 9.30 p.m.

(For Relief Society members and general public.)

THURSDAY—MAY 25

Departmental Sessions

10.00 a.m. to 12.00 p.m.

(Conducted simultaneously for Relief Society officers as indicated. Other Relief Society sisters may attend.)

Administrative Department

(For Relief Society presidents and secretary-treasurers.)

Education Department

(For education counsellors and class leaders.)

Homemaking Department

(For homemaking counsellors and homemaking leaders.)

Music and Magazine Department

(For choristers and organists, and Magazine representatives.)

Leadership Session — 2.00 p.m. to 3.30 p.m.

Reception — 4.00 p.m. to 5.30 p.m.

Will you kindly acquaint the sisters of your stake or mission with the information in this letter. We are confident it will be a glorious experience to meet with the sisters from all parts of Great Britain in the interest of Relief Society work. Your continued enthusiastic support of these regional Relief Society conferences in Great Britain will be appreciated.

Very sincerely yours,

Mark E. Petersen

James A. Cullimore

HAPPINESS

"Never forget that the true way to be happy is to do something to add to others' happiness. Try to forget self, and joy here and hereafter will come to you."

—Heber J. Grant



Our Worldwide Sisterhood

Belle S. Spafford

General President, Relief Society

★ One and one quarter centuries ago in what was then a small frontier town in the United States called "Nauvoo the Beautiful" by its Latter-day Saint inhabitants, the Prophet Joseph Smith, who was chosen of the Lord as the one through whom the gospel would be restored to earth in these latter days, invited a group of sisters to meet with him to be organised under the priesthood in order that they might more effectively do the women's part in building the Kingdom of God upon earth.

To the eighteen women assembled on that day when the sisters were organised as The Female Relief Society of Nauvoo, the occasion was an exciting and highly important event. To women outside the boundaries of Nauvoo, however, the event undoubtedly passed without notice or concern. So small a group of women in so remote a place belonging to a Church either not known or not understood by the world would scarcely attract either attention or interest. Yet the organisation founded that day was the Lord's

organisation for women, destined to become a worldwide sisterhood, respected among organised women of the world and a powerful influence for good. The occasion of the birth of Relief Society was a most significant event for the women of this dispensation.

Through the years, hundreds of thousands of women residing in many parts of the world have been drawn to Relief Society and have valued their membership in it. The hearts and hands and talents of women of many nations have helped to build its strength and spread its influence. They have contributed the richness of the cultures of their homelands; they have given the best talents and energies they possessed; they have brought the light of intelligence and the splendour of righteousness to its activities. They have sensed as members of Relief Society the need for integrity in their individual lives, for dignified demeanour, for humility of spirit, for temperance and modesty in all facets of their lives. They have recognised the importance

of willingly and unselfishly serving their fellowmen. They have seen in this great organisation wise provision for their individual happiness and eternal progress, as well as valuable aids in guiding their children aright and in protecting them against adverse and destroying influences.

The dedication and service of sisters the world over, their insight into the values and greatness of Relief Society, have come about through the strength of their testimonies as to the divinity within Relief Society and the truthfulness of the Restored Gospel.

The spirit of the gospel is the spirit of love. It is the life-giving element which reaches out to women of all nationalities, binding them together as a great sisterhood, unifying them in purpose and compelling them on to worthy accomplishment.

It is the spirit of sisterhood which led a Relief Society woman in California lovingly to care for a woman from Argentina who fell victim to an accident while away from her homeland. It is the spirit of sisterhood which caused the women of the South Seas to labour arduously to raise funds to make their contribution to the erection of the Relief Society headquarters building which the majority of them perhaps would never see. It was the spirit of sisterhood which prompted the women to sacrifice and share to help alleviate the suffering of women in Europe following the war. Sisterhood recognises no barriers of race or

nationality in working for the interest and well-being of one another.

Relief Society women know they live and serve by the law and order of the Church. This imposes upon them a responsibility to know the law, to interpret it correctly, to apply it wisely. It requires them to understand the programmes which implement Relief Society purposes. It behooves them to enlarge their vision and refresh their enthusiasm as opportunity presents itself. It bids them to taste the sweetness of sisterhood by meeting together.

It is with rejoicing, therefore, that we contemplate the opportunity to be afforded sisters of Great Britain to benefit in all these areas through attendance at the British Relief Society Conferences to be held in May. British Relief Societies are an esteemed and beloved part of the great Relief Society sisterhood. Their contribution to the strength and accomplishment of Relief Society as a whole is a vital one. Opportunities to keep their contribution of highest quality are to be welcomed and embraced.

My prayer for Relief Society women the world over is expressed in the second Epistle of John. "And now I beseech thee . . . that we love one another. And this is love, that we walk after his commandments . . . Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." (Second Epistle of John, Verses 5, 6, 8.)

FAITH

"Pure faith — perfect faith — is a gift from God, given liberally to those desiring the truth and crowning the efforts of those who seek honestly for it."

—S. Dilworth Young

Choristers

Emma Marr Petersen

★ The Church of Jesus Christ of Latter-day Saints is made up of a great many units, known as branches, districts, wards and stakes, each of which is called to furnish music, both vocal and instrumental, at regular meetings.

Each of these units has a music committee or group of musicians to plan, prepare and present this music.

These musicians work under the direct supervision of the bishop, stake president, or the president of the organisation, and are selected and appointed by him, or by her, if it is a woman's organisation, such as the Relief Society, Primary Association, or Young Men's Mutual Improvement Association.

All Church appointments or assignments are important, and adequate preparation and practise should be given to produce as fine a work as is possible.

To be more specific, choice of selections should not be made in haste or without sufficient care, or left until the last moment before being learned.

Preparation should begin immediately after the assignment is made. If there is a special theme or subject to be treated, hymns or other music should be chosen to correlate it, if available. The presiding officer, whether he is the stake president, bishop, branch or district president should be asked to suggest the number of selections he wishes to be used, and if they are to be choir or congregational numbers, instrumental or vocal solos, duets or quartets.

No efforts should be spared to make meetings a success musically as well as spiritually. The results of these efforts are very gratifying.

J. Spencer Cornwall, for many years conductor of the Mormon Tabernacle Choir, has this motto: "Make every rehearsal educational, devotional, interesting, and entirely free from distraction."

In order to make a rehearsal interesting it is necessary that the conductor is very familiar with the material to be used. All available time should be used for rehearsal, not permitting any other activities or interests to intrude. There should be no whispering, chatting or visiting among the singers at this time. The accompanist as well as the conductor should be well acquainted with the practise material, so that they can act as a unit in teaching the interpretation as well as the notes.

Talking even by the conductor should be restricted to a minimum; the singers come to sing, and will learn more quickly in this way than by listening to lengthy explanations.

A pleasant atmosphere and reverent spirit will produce enthusiasm for the work, and singers should never be scolded for not responding. The quality of enthusiasm is contagious, and if it is present in the conductor, it will usually carry over to the singers. It is customary to sing one or two hymns at every meeting, and a choir will "warm up" if this practise is followed in each rehearsal.

GLASS for the TABERNACLE



★ The Tabernacle at St. George, Utah, is a nearly perfect example of New England architecture at its best. Its red sandstone walls, its chaste white wood trim, and the steeple, pointing skyward in the best tradition advertises the roots of the first settlers better than any announcement. It seems to say: Churches have steeples, steeples point heavenward, heaven reminds us that we worship God. The Tabernacle sits in quiet repose in this southernmost town in Utah advertising the faith of the people by its very presence.

Its building was a triumph of determination over poverty, physical difficulties, distances of transport of material; and as it was completed, it brought the people to a higher level of culture, refinement and faith.

Not all was smooth sailing. Its construction ran the usual course of delays and difficulties. Most of these could be, and were, solved by the determination of the men who were responsible for its building. Toward the end of the construction period, word came to President David H. Cannon of the St. George Stake that the glass for the windows of the building had arrived on the west coast at Los Angeles. The freight bill for shipment of this important item from New York to Los Angeles via Cape Horn was \$800.00 (£285).

Upon learning of the arrival of the glass at Los Angeles, President Cannon immediately prepared to freight the glass to St. George. The shipment had to be made by team and wagon over the old Spanish Trail, a marked wagon road—unimproved but marked. This road traversed the desert through Bunkerville, the Muddy, Las Vegas, Baker, and San Bernardino, via the Cajón Pass over the Coast Range Mountains. The route was governed by the location of springs and streams of water en route. It was a rigorous trail to follow and was fraught with danger—not the least of which was Indians.

The day for leaving St. George was set, and then President Cannon began the task of raising the \$800 required to redeem the freight. Day after day, men, women and children were approached and asked for donations. But such was the poverty of those willing to give that as the day for departure grew near, only \$200 (£71) had been raised. Even this amount represented all that apparently could be had. David, Jr., a small child, when asked if he could do something, said he had two pennies and gave that to his father. With a grave smile President Cannon thanked him for the donation. This act stirred the child's mother to action, and she came forth with \$3.50 she had been saving toward cloth for a new dress. Most of the saints, however, had

neither two cents nor three dollars.

The night previous to the scheduled departure arrived and the teamsters scheduled to make the trip arrived at the corrals of President Cannon with their teams and wagons. Sister Cannon asked him why they were there as the money had not been raised, but President Cannon replied that what she said was true, but that there was yet the night to pass, and there was yet time to raise the needed \$600 (£214). He did not feel very hopeful but was determined that he would not postpone the journey unless it was impossible to obtain the funds.

That night President Cannon presented the problem to the Lord. He could not sleep, but he prayed that the way would open for the departure to be as scheduled. The clock struck off the passing hours. Finally the day dawned, and the members of the family prepared for breakfast. The teamsters were invited to eat with them.

The prayer that morning was an eloquent plea that the way be opened for the money to be obtained. Breakfast was served, and the men ate quietly, soberly. President Cannon was especially quiet. While the men were eating a knock came at the door. Sister Cannon admitted Peter Nielsen, a settler living at Washington, a settle-

ment six miles away. President Cannon invited him to breakfast and asked his errand.

Peter Nielsen said that all during the night he had been impressed to take his entire savings of \$600 and give it to President Cannon. The impression was so strong that he had arisen at four o'clock, and tying up the money in a bandana handkerchief, had now walked the six miles to deliver it. So saying, he opened the handkerchief and poured the gold coins onto the table. There it lay—a collection of gold exactly the amount needed for the glass. Brother Nielsen told of how he had made the money on a merchandising trip and had intended to use it to build an addition on his small house, but now the addition could wait. He was glad to contribute the money. President Cannon accepted with thanks, and with tears of gratitude welling up in his eyes blessed Peter Nielsen for his generosity.

Peter Nielsen stood at the side of President David H. Cannon as the teamsters clucked the horses into action and the wagons rolled out of the corral, into the dusty road, the long road leading to California. In the hands of the leader was the \$800 necessary, including two cents from David, Jr., \$3.50 from Sister Cannon, \$196.48 from others in tiny amounts, and \$600 from Peter Nielsen.

STRENGTH OF THE CHURCH

"Man understands the hidden powers and elements of the universe but he obviously does not understand his own nature nor the powers within himself. He can control almost everything but himself."

—Matthew Cowley

The VITALITY of MORMONISM

★ This is about our missionaries—past and present—the men and the women who have kept alive the memory of the Lord Jesus and the gospel of Jesus Christ in the hearts of men. The missionary spirit is resting upon the Church. I believe it has rested upon the Church since its beginning. You are aware that there is a struggle going on in the world for the hearts and minds of the people. The enemies of truth and freedom are exerting themselves as never before to destroy moral and spiritual values.

The battle is being waged with relentless and determined vigour. The adversary is alert and active, and the powers of darkness are pressing forward at home and abroad.

The Apostles Paul recognised that power when he said, "For the mystery of iniquity doth already work." (2 Thess. 2:7.) It is at work in our schools, in the colleges, in the universities, in the newspapers, in the books, in the magazines, on the television, and in the picture halls.

To counteract these unholly influences the Church is sending into the world thousands of missionaries to proclaim the restored gospel of Jesus Christ. It is the only weapon that will eventually crush and destroy the evil designs and bring to naught the devious plans of unscrupulous, untrustworthy, and godless leaders of men. Missionary service is the life, the vitality, and the obligation of the Church. Jesus commanded his servants whom he called and commissioned, to go into all the world and preach the gospel to every creature and to every nation, and tongue and people.

In doing this he launched the

greatest programme of all time. It is not yet finished, nor will it be finished until every knee shall bow and every tongue confess that Jesus is the Christ. These servants, although few in number, responded with remarkable success. Under the guidance and inspiration of the Holy Ghost they went forth and appeared openly in the streets, in the synagogues, and even in the temple courts in Jerusalem. They spoke with great boldness to the public officials, to the magistrates, and to the rabble in crowded places where mobs are wont to congregate. The gospel was for everyone—rich and poor, high and low, slave and aristocrat—for God is no respecter of persons.

It was not the gospel submitted by Matthew, Mark, Luke, and John which first drew attention to the Christ, for gospel teaching had already taken hold upon the world before the four gospels were generally known. Then as now it required the energy of individuals, personal contacts, patience, diligence, love, and the inspiration and enthusiasm of devoted missionaries to plant the gospel message in the hearts and lives of people.

The missionary method of the Church today is almost identical with that carried on by Jesus Christ and his apostles nineteen hundred years ago. It has been similarly successful. The work was neither professionalised nor commercialised. These humble emissaries of the Lord were to go forth two by two. One was to be the support of the other. They were to be witnesses before God of their respective testimonies. Together they could better face hostile receptions and bitter opposition. Together they could preserve

their faith and their enthusiasm and withstand temptation and wrongdoing. It was God's plan of proselyting, and it was very effective.

Most of us have read the Lord's instructions to his servants whom he sent forth. "Provide neither gold, nor silver, nor brass in your purses.

"Nor scrip for your journey, neither two coats, neither shoes nor yet staves ...

"Behold, I send you forth as sheep in the midst of wolves:

"... beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues;

"And ye shall be brought before governors and kings for my sake ... " (Matt. 10:9-10, 16-18.)

If you are familiar with the story and life of Jesus, you will know that prophecy came true in the minutest detail. He said further, "He that loveth father and mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

"And he that taketh not his cross, and followeth after me is not worthy of me." (Ibid., 10:37-38.)

Then he admonished them, "And as you go, preach, saying, The kingdom of heaven is at hand.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." (Ibid., 10:7-8.) And you will see there was to be no interference and nothing was to supersede the solemn, almost drastic, injunction of the Saviour to these wonderful men. No half-hearted effort was acceptable. The work to be

done was important and required every sacrifice, if necessary, even life itself. It must have required great courage for these young humble, unsophisticated men to preach Jesus crucified and resurrected, and to preach the Fatherhood of God and the brotherhood of man, and to teach the children of God to be perfect, even as their Father in heaven is perfect.

Some men stand in terror of public opinion. Not so with the disciples of Jesus. They were unafraid.

The world owes much to the missionaries—men like Paul, the apostle; men like Wilford Woodruff, Brigham Young, Heber C. Kimball, Parley and Orson Pratt, Charles W. Penrose, and a thousand others; and men like those who today are blazing the trail into Asia, Europe, the islands of the sea, and to every part of North and South America.

To meet the demand and to discharge the responsibility resting heavily upon the Church, the missionary spirit must possess its members, for everyone is expected to be a missionary. The world must learn that man cannot live by bread alone, that beyond the power of materialism there is a greater power which determines the destiny of men and nations. That power is generated by the missionaries.

We can say to all the world that Christ's word is taught today as Christ and his apostles taught it two thousand years ago. They teach the same gospel without thought of material reward, with faith and good works, strengthened by firm and unshakable testimonies against which there is no argument.





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YOUTH

Two figures trudged
Through the drifting snow.
Up a path dimly lit
With year's fading glow.
A weathered old man
Leaning against the blow
And a unknowing child
Both struggling through the snow.

Through the old man's head
Ran discouraging thoughts
Of coldness and darkness
And how they might fail.
While the innocent child
Unwaveringly sought
The warmth of the light,
To be found at the end of the trail.

They crossed the last ridge
In the height of the gale,
The old one lifelessly
To his destiny fell!
The staggering child
Forced by, didn't fail—
With the light in its eye,
Went forward to find,
Its warmth at the end of the trail.

—Russell LeRoy Whittaker

MAINLY FOR WOMEN



Compiled by Gwen Cannon

' . . . A Time of Understanding'

Peter Houghton*

★ Compassion is a form of communication. It is part of our common humanity and is the way we recognise that humanity in others and feel that which they see it in us. Have we not all from time to time felt that outflow of sympathy to someone in distress, and shed a tear because we understand how they felt? Likewise, has not our own pain when trouble has come to us been made less burdensome by the quiet but evident understanding of another? I remember years ago being very appreciative of someone who, when I was in much personal distress, found time during a busy life to sit quietly and understand.

Often this compassion lies unused within us. We are afraid of a rebuff or of appearing foolish. We may feel that we do not understand and cannot really help. Or is it that we do not want to be bothered and we are too busy pursuing our own ends? It frequently takes a great tragedy or a moment when we are deeply touched to show compassion.

Everyone wanted to help the people of Aberfan, Wales. We all felt a sense of loss and tragedy. The death of those children forced us to be aware of the tribulation of others.

"God will bring victory out of disaster," a local minister said on television, knowing that one of his sons was dead. I hope he was right, for indeed there will have been a victory if we can learn in the future to seek in the small byways of our lives the opportunities for the expression of compassion that do, in fact, abound.

As a social worker I am confronted daily with the needs of people. It is my job to discover their needs and to help them. I have to do it to earn my living. I have to try and care—to share their joys and sorrows. One thing I have discovered is that so many are deprived of understanding of anyone that really cares. Occasionally I hear how grateful they are when someone has just understood and cared enough to make a small gesture of comradeship.

One woman I know has a husband who is mentally ill. She has four children, and they have to live in a tiny, damp slum house on a very low income. Things are very difficult for her. And yet this woman saw another woman whose husband had died and whom she thought was worse off than she. Out of her pityfully few goods she gave her some clothing for her child-

ren. This was a gesture of understanding, of true sympathy and humanity. Although she is a coarse, hard woman she understands the situations of others.

However, it is not just sympathy shown during times of trouble. As individuals we also need to understand joy. Of what help is the indifference of others when we are happy or want to be congratulated on our success and no one understands enough to care? One of the bitterest moments of my life was when I had passed an exam. I ran home and burst in the door shouting the news. My brother, the only one at home, turned and said, "Shut up, bighead!" Immediately I felt utterly deflated and my happiness was diminished.

We must have the grace and understanding to be delighted with the successes of others. We should encourage creative works in others. We should also remember that in showing appreciation, sympathy and understanding we help each other to gain confidence to face life more fully.

In the 17th century John Donne wrote: "No man is an island entire of itself, but a part of the main, a piece of the continent." In this statement he pointed out that we cannot live only for ourselves or without regard for others. Their experiences, their joys, their hopes impinge upon our own—help to make the world we live in. "Therefore,"

said Donne, "send not to know for whom the bell tolls, it tolls for thee."

To a Christian man the greatest example of compassion was shown by Christ. He understood his fellow men. He loved them despite their sins, hatred and their vicious brutality to Him. He was prepared to die for them. In the Sermon on the Mount He taught us a way of life which demands compassion. Did he not say, "Love your enemies. Do good unto them that curse you and despitefully use you," "Judge not that ye be not judged," and much more? He set the example. He taught a valuable philosophy in His sermons. He offers us His peace if we will try to "Love one another."

Let us not be afraid to break bread with the leper; comfort the child; speak kindly to the unhappy, share the joy of the joyful, praise that which is worthy of praise, smile at the good work and accept with understanding the tribulation and happiness of others. Compassion is the trait that should direct all that we do.

*** An elder in the Birmingham Ward, Leicester Stake, Brother Houghton has received bachelor's and master's degrees in social psychology. He is currently employed by the Ministry of Social Security in Birmingham where he works with problem families, the mentally and emotionally disturbed and delinquent adolescents.**



'Interesting People'

STAINES BRANCH HAS ARTIST AND DESIGNER

★ One of the most popular booths at the Thames District Valley Relief Society annual bazaar, according to Brenda E. Jex, chairman, was one in which two artists made quick sketches of "anyone who would sit for them."

"When the bazaar ended there were still queues of people who unfortunately had to be turned away," said Flo Fisher of the Staines Branch.

The artists are Betty Marshall and Doreen Parsons of the Staines Branch in the British South Mission.

Betty Marshall is the wife of Staines Branch President L. Conard P. Marshall. They are parents of five children. In addition to her duties as president, Sister Marshall is busy as an artist. She has a little studio in the garden of her home. She paints portraits of the missionaries to send to their parents and friends. Sister Fisher said, however, that Sister Marshall's real love is painting landscapes, flowers and fruit.

The artist sews for her family, and

she frequently tailors coats for her younger children. "She is talented at making soft toys, especially dolls which are always greatly admired at Relief Society bazaars," Sister Fisher noted.



DOREEN PARSONS

★ Doreen Parsons is a comparatively new member of the church, having been baptised seven months ago. She is married and has two sons, ages five and ten. She is the only member of her family to join the Church. She teaches the literary lessons in Relief Society.

Sister Parsons' artistic interests have been focused primarily in designing clothes for children. She studied in Paris for two years and still attends classes to keep abreast of the ever-changing world of fashion.

At the present time she designs under the name of "Small Fry" by Dorri. She designs all types of children's clothing, including headwear. She often makes up samples and sells them to the stores.



BETTY MARSHALL

YOUTH in the SPOTLIGHT

ROGER JOHN PERRY

Crawley Branch, Crawley District

★ Roger John Perry was recently awarded the highest honour in the MIA, the Master M Man Award and pin. It was the first Master M Man award to be presented in the Crawley Branch, Crawley District of the British South Mission.

Roger has been a member of the Church all of his life. He has held many positions ranging from ward MIA secretary to London Stake MIA second assistant. He was London Stake M Men Gleaner president and is now Crawley District M Men-Gleaner president. He has also been a Scoutmaster in the Crawley Branch.

Roger is presently studying at High Wycombe Technical College and during term time attends High Wycombe MIA.



SANDRA HOBBS

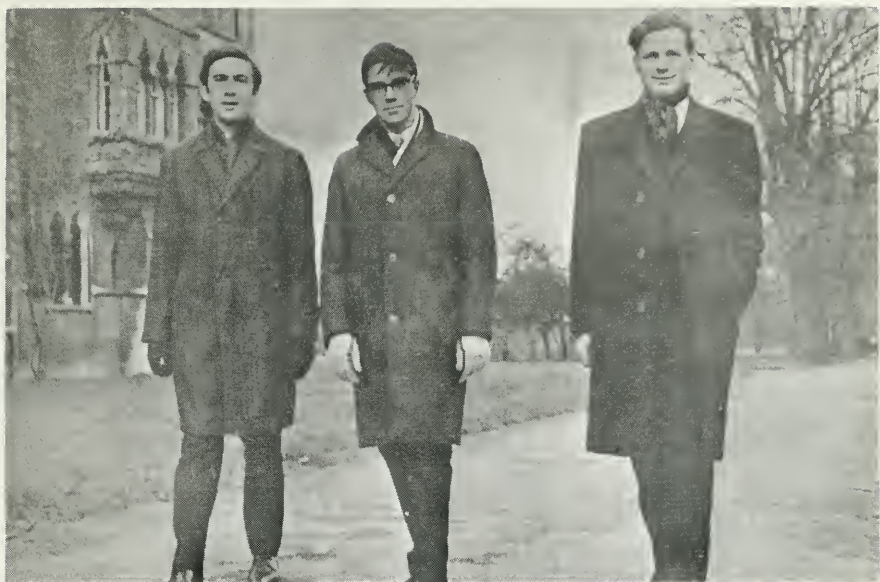
★ Sandra Hobbs was chosen "Miss Speedway 1966" at Swindon in November. At an annual Speedway dinner and dance, Sandra's name was nominated by a friend. She was first included in the finalists and then was selected to represent the team as queen.

Sandra is twenty-four years old and is married to an elder in the Swindon Branch. He is a district missionary and Sunday School superintendent. Their son, Andrew, is four and a member of the Junior Sunday School. Sandra sings with the Mormon Choir of the Southwest British Mission and participated in the production of two long-playing records.

Sandra is an auxiliary nurse at a local hospital and hopes to start training soon to become a qualified nurse.



Roger Perry receives Master M Man Award from President Archer, right. Brother Tassel, left, and Virginia Archer, second from left.



Deseret Club officers, from left, Peter Joyce, Graham Stott, Gilbert McCabe.

LDS CLUB FORMED AT OXFORD

★ The first organisation of Deseret Club located outside continental America and the Pacific islands has been officially formed at the University of Oxford in England.

President Don K. Archer, of the British South Mission, who organised the group on January 27, expressed appreciation for the initiative taken by students in the Latter-day Saint unit. He also indicated strong personal interest for its future growth, viewing it as a contribution to missionary work and at the university, where Deseret Club members will receive benefit for years to come.

For several decades a few Mormon students from America have attended Oxford as postgraduates, including a number of Rhodes scholars. (They have included David Wilkinson, Provo, Utah, son of BYU President and Mrs. Ernest L. Wilkinson, and Richard Sorensen,

son of Mr. and Mrs. Parry Sorensen, Salt Lake City. Richard is now attending the institution.) It has only been in recent years that a small but steady number of LDS students from the British Isles have been attending the university.

Gilbert McCabe, newly elected president of the club, visited Brigham Young University in Provo, Utah, last summer and met with Ward Magleby, national secretary of the Deseret Clubs in America, and William E. Berrett, administrator of Church seminaries and institutes. Together, they discussed the role of Deseret clubs at some American universities where no institutes exist. In the clubs LDS students on campuses meet for both university and Church gatherings on campuses.

When he returned to Oxford for the

CONTINUED ON PAGE 77

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PAUL WOODHEAD

Somerset District,
Southwest British Mission

★ Paul Woodhead, 15, a Mormon schoolboy, who has played soccer for Meanwood and the Parish Church Schools in Rochdale, Lancashire, has been selected to play in the Somerset Schoolboys' Rugby XV.

He has also been given a trial for the South Western Counties Schoolboy XV. Since moving to Weston-super-Mare, Somerset, almost two years ago, Paul has played in his school rugby team for two seasons. The switch to the oval ball has not affected his ambition to become a professional soccer player.

He plays inside three-quarter for Waliscote Secondary Modern School, Weston, and Weston Schoolboys and wears the number thirteen shirt in the County team. On the field he is noted for his hard tackling and speed and he has made many spectacular runs from near his own line to score a try at the other end of the field.

During the summer Paul won many honours in swimming and athletics and was awarded the Victor Laudorum in school for "outstanding" success and gaining the most points.

At the Southwest British Mission MIA Convention at Torquay in October he represented the Somerset District.

Because of his prowess he was limited to five events in swimming and athletics and won first prizes in all of them. In the long jump he broke the record.

In spite of his accomplishments in athletics, Paul is still well liked by the masters and boys at school and is known as "Spud." He has a 100 per cent attendance record at priesthood, Sunday School, MIA and sacrament meeting.

Paul is the youngest son of President and Sister Norman T. Woodhead. His father is president of the Somerset District. In Rochdale he was well known in Labour Party circles and was at one time chairman of the Central Ward Labour Party. Three years ago he stood in the Rochdale municipal elections.

—**Michael W. Mathias,**
President, Street Branch,
Somerset District,
Southwest British Mission.

LINCOLN WEBB

Hyde Park Ward, London Stake

★ Lincoln Webb attends Hyde Park Ward regularly. Bishop Frank Paterson said, "He is well respected by all its members." He was recently awarded the title of "Mr. Great Britain, 1966," and also was a runner-up in the contest of "Mr. Europe, 1966."

Lincoln was born in Nevis in the Leeward Islands twenty-five years ago. What's the reason for Lincoln being selected for the physical fitness honour in Britain? "Dedication." He trains not only by physical exercise standards but by good principles of dieting and attaches great importance to this aspect of his training. He does not recommend that everyone take up body building as a hobby but advocates regular physical exercise. He emphasises the importance of maintaining a strong, healthy body. Lincoln's advice to those who wish to lose weight is to exercise regularly.

Seminar Beckons Youth Leaders



Supt. Peter Boulter gives athletic games instruction.

ROMFORD

"Our most important job is to train leaders."

Peter Boulter, superintendent, and Pauline Doggett, general president, of the London Stake Mutual Improvement Association, speak philosophically when discussing their role as leaders of the Church's youth organisation.

They, like the dozens of young people who work under them in wards throughout the stake, "enjoy their assignment in striving to become better leaders of youth of the Church."

In a spirited weekend of MIA activity, Peter and Pauline conducted the London Stake MIA Leadership Course at Romford Ward January 20-22. Thirty attended.

Activities began Friday evening with

folk dancing instruction, directed by Harold Hunt. Instruction was given in the following dances: "Red River Valley," "Lady Pound the Lady," "Take a Peek," "Hot Time in the Old Town Tonight," "Promenade Through Georgia," "Virginia Reel." MIA youth leaders were guests for the night in the homes of Romford Ward members.

After breakfast early Saturday morning at the ward building, the school continued with athletic games training instruction in the gymnasium of a local school. Suot. Boulter suggested ways to exercise better control of a game. YMMIA leaders then took training in coaching basketball and football while YWMIA leaders were trained in netball and physical fitness exercises.

President Doggett conducted a ses-

sion later in the afternoon at the Romford Ward on the YWMIA's campcrafter programme, assisted by Margie Freston. The evening agenda included a talent show and instruction in folk singing. Sister Freston led the musical activity. Separate meetings were held on Sunday morning for the young men and women. After the presthood session and YWMIA Standards meeting, the group attended Sunday School. A testimony meeting was then held. President Joseph Hamstead Jr., first counsellor, London Stake presidency, was present.

Afternoon events included an MIA Quiz, and in the evening instruction was given in conducting a fireside. President Hamstead and George Mosdell of the stake high council spoke at the Sunday afternoon sacrament meeting. Four MIA leaders also addressed the service.

"Many good ideas that we receive for MIA come from leadership func-

tions," Supt. Boulter said, "I have seen the reaction of the youth of our stake at this leadership activity, and I feel we have gained much from associating together."



Jim Corless, Graham Hawkes and Geoffrey Davey receive tips on handling ball from Michael Dockrell.



Brian Hayes, Evelyn Morton, Pauline Doggett and Peter Boulter at MIA course.

Have You Heard . . . ?

Frank Paterson

Bishop, Hyde Park Ward

★ Most of us have the opportunity to listen to organ music. It is not every town that has a concert hall where we can hear orchestral programmes, but almost every municipality and village has a church, chapel or civic centre housing an organ on which good music is played.

So often we think of church organs as the source of accompaniment to our hymn singing and fail to realise or recognise the quality of the music that is played upon them.

The appreciation of any art form is not naturally a gift that we have in its fullness from the date of our birth. When we learn to read we progress from the alphabet through simple childhood stories and juvenile adventures to more complex plots and more elaborate descriptions. So it is with music. We pass from a recognition of basic notes through nursery rhymes and lullabies to more or less difficult tunes and elaborations.

Basic ingredients of any composition are melody, harmony, and rhythm; and these are the elements most easily recognised by the layman in his en-

joyment of music. The importance, however, is in the enjoyment of music and not in the understanding of its form or texture.

Busoni, a famous pianist, once said that music is three things: rhythm, rhythm and rhythm. If we listen to the "Tocatta" by Widor, we must begin to see what he meant. The compelling rhythm, beautiful melody and wonderful harmony makes Widor's "Tocatta" one of the most appealing compositions ever written for the organ. The rhythm is the most dominant feature of this work. The entire "Tocatta" is permeated by an almost hypnotic figure as vital and dramatic as that in Ravel's "Bolero," giving an energetic rhythmic background to the simple melody. The melody is first outlined by the top note of a broken chord in the right hand and moves finally to the pedal part. The harmony in this "Tocatta" is some of Widor's finest.

It requires no special knowledge to enjoy the wonderful sounds produced by this harmony. Ask your organist to play Widor's "Tocatta," and sit back and enjoy this stepping stone towards the full world of the church organ.

London Temple Schedule

ASSIGNED SATURDAYS

- March** 4—British South, Central British Missions.
 11—British Mission, North British Mission.
 18—Leicester Stake, British South Mission.
 25—London Stake, Glasgow Stake, Scottish Mission.
- April** 1—British South Mission, Leeds Stake.
 8—British Mission, London Stake, North British Mission.
 15—Manchester Stake, Southwest British Mission.
 22—Leeds Stake, British South Mission.
 29—Sunderland Stake, British Mission.
- May** 6—British South Mission, Central British Mission.
 13—British Mission, North British Mission.
 20—Leicester Stake, British South Mission.
 27—London Stake, Glasgow Stake, Leeds Stake.

WEEKDAYS/BANK HOLIDAYS

- March** 13-16—British South, London, Manchester Stake Relief Societies.
 24—Endowment Sessions:
 9 a.m., 11.15 a.m.,
 3 p.m.

WEEKDAYS/BANK HOLIDAYS

- 27—Endowment Sessions:
 9 a.m., 11.15 a.m.,
 3 p.m.
- April** 10-13—Central British Mission and Leicester Stake Relief Societies.
- May** 1-4—Leeds Stake, North British, Southwest British Mission Relief Societies.
 13-18—Holiday Programme.
 15—Endowment Sessions:
 9 a.m., 11.15 a.m.,
 3 p.m.
 22-25—Sunderland, Glasgow Stake, Irish, Scottish Mission Relief Societies.
 27-June 1—Holiday Programme.
- 29—Endowment Sessions:
 9 a.m., 11.15 a.m.,
 3 p.m.
- June** 3-8—Holiday Programme.
 10-15—Holiday Programme.
 17-22—Holiday Programme.
 24-29—Holiday Programme.
- July** 1-6—Holiday Programme.
 10-16—Irish Saints.
 16-22—Norwegian Saints.
 22-28—Dutch Saints.
 29-Aug. 3—Holiday Programme.
- Aug.** 5-10—Holiday Programme.
 28-31—Holiday Programme.
 28—Endowment Sessions:
 9 a.m., 11.15 a.m.,
 3 p.m.
- Sept.** 2-7—Holiday Programme.
 9-14—Holiday Programme.

Members of the Church are welcome to attend any temple session at any time in addition to their stake or mission's assigned temple day. Have you booked your summer holiday? Why not spend it at the temple?

Details can be obtained.

ROBINSONS LEAVE BRITISH MISSION

★ President and Sister O. Preston Robinson returned to Salt Lake City in January after completing their assignments in Great Britain.

President Robinson served as president of the British Mission and in addition was on the Central Supervisory Committee for the West European Missions with particular responsibility for the Sunday Schools. He was editor of the Millennial Star and on the board of directors of Deseret Enterprises. He is still serving as a member of the board of The Church of Jesus Christ of Latter-day Saints in Great Britain Ltd.

Sister Robinson was supervisor of the British Mission auxiliaries and on the Central Supervisory Committee for the West European Missions. Her special concern was for the Relief Societies.

President and Sister Robinson's contributions in Great Britain were enlarged by their background of travel in the Holy Land and knowledge of the Dead Sea Scrolls which enhanced the interest of many investigators. They stimulated their missionaries to study and gain a greater understanding of the gospel.

President Robinson said before leaving Great Britain: "We extend our best wishes and love to our many friends and associates in this great work and want them to know that our thoughts and prayers will always be with them."

IRISH MISSION

★ On November 6 a group of saints gathered in the Hollywood Road Chapel in Belfast, Ireland, for the MIA's Parent and Youth Night programme,

"It Begins With Balloons," produced by the Belfast District.

Thirty members of the cast participated. The show was a success because of all who participated.



O. Preston and Christine H. Robinson.

PAINTING DISPLAYED AT LONDON TEMPLE

★ Special showings of a new oil painting will take place in between sessions at the London Temple on Good Friday, March 24, and on Easter Monday, March 27, according to LeRoy J. Buckmiller, temple president.

The painting was made by J. Rulon Hales of Salt Lake City, who served two years in the British Mission. Brother Hales and his wife, Vera, returned to the United States on February 10.

'THE MORMONS'

★ Appearing in English bookstalls in January Robert Mullen's book "The Mormons" (published by W. H. Allen Ltd., London) should attract wide attention.

The book is a comprehensive account of the story of the Latter-day Saints by a well-known journalist. Not a member of the church, Mr. Mullen is an objective writer, not given to believing that the Mormons were evil, nor yet accepting the doctrines of salvation for his own religious belief.

He writes on the basis that the fruit of the tree is the best test of its worth, and that a bad tree will not bring forth good fruit, neither will a good tree produce bad fruit.

Writing in an easy style, he talks of the early church in terms of this modern world, moving with ease from 1966 to 1820 and back again, weaving modern thoughts and actions into the early history of the church.

The book is divided into three parts.

Part I deals with the founding of the church and with Joseph Smith the prophet. Mr. Mullen gives more credence to the eye witnesses of the stirring events of those times than to later critics who have tried to explain away the restoration as the work of charlatons. His common sense acceptance of the facts is refreshing to Latter-day Saints. He gives in consider-

able detail the history of the opening up and continuing of the missionary work in England under the early leaders.

Part II of the book carries the reader through the life and times of President Brigham Young. One catches the tempo and the meaning of those arduous days when the saints, driven out, established themselves in the "midst of the Rocky Mountains."

Part III brings the reader into the present day. It weighs carefully the contribution of the church in this present day, as well as tracing its gifts to the past.

The book is written with friendly feeling and without rancour. The author does not act as judge but rather points up the facts and allows the reader to judge for himself. It is refreshing to Latter-day Saints that a writer as prominent as Mr. Mullen so objectively sets forth so fairly the story of the founding of the church and its growth to the present time.

For a non-Mormon writer the errors in the book are surprisingly few. These are largely of detail that only a very close student of the history of the church, and one closely acquainted with the doctrine, would notice.

The book deserves wide circulation among the English people both Mormon and non-Mormon.

CONTINUED ON PAGE 76



NEWS - NEWS - NEWS

Compiled by Muriel Cuthbert

SCOTTISH MISSION



District President Alex Clark and a group of MIA girls at weekend camp.

★ Late last year EDINBURGH District YWMIA girls enjoyed a weekend camp at "The Glebe Peebles," under the direction of District President Alex Clark. As well as learning about the heavens and the earth, President Clark taught the girls all about knots, tent erecting and the joys of camping.

Two Relief Society sisters, Lily Clark and Georgina Irving, who went along as cooks, prepared meals for 14 hungry campers. It was quite an ordeal seating them for lunch, especially when the wasps decided to join in the fun.

★ "It Begins with Balloons" was presented by the Edinburgh District at a Youth-Parent night, held recently in the new Edinburgh building.

The cast enjoyed taking part in the show which was especially written to help parents and youth come to a better understanding in making decisions. The audience showed their appreciation by congratulating those who had taken part and, expressing their gratitude to the YWMIA Activity counsellor for the help given.

Joy to the world is the Christmas message, and DUNDEE East Branch was determined that as many as possible, in Dundee, at any rate, should know about it. It was a motley but very enthusiastic group of 40 who met at Bingham Terrace Chapel before setting out to sing the traditional and meaningful Christmas carols that everyone loves. The carolers planned on going to the homes of the older members, and singing for them their favourite carols, so somehow they squeezed into the few waiting cars.

It was thrilling to be able to sing the wonderful message of the Saviour's birth outside the members' homes in the frosty darkness. Although they could boast no Maria Callas or Gigli in their midst, the sharp clear air and enthusiastic singing gave their voices a remarkable quality.

Before leaving they had been strictly enjoined by the YWMIA president that they had received police permission to go caroling, but not to disturb the peace.

SUNDERLAND STAKE

★ BILLINGHAM Ward Primary and Sunday School children were treated to their annual party on January 7. All the children thoroughly enjoyed themselves playing games and eating lots of delicious food.

The Relief Society presidency held a farewell dinner in honour of Heather Bent on January 13 for her assistance and support to the organisation. Sister Bent and her family were returning to their home in Kent, having spent a year in the Billingham Ward. Sixteen women attended.

★ MIDDLESBOROUGH Ward assisted some non-members in response to an urgent appeal from a New Zealand member via President Payne. The ward MIA was able to help the aged parents of a family living in New Zealand. Under the direction of the bishopric the party was organised to clean and decorate their house for Christmas. This was greatly appreciated by the old people who are handicapped and have been unable to get help from their own church and another church which was asked for assistance.

★ At NORTH SHIELDS Branch a Jumble Sale and Sale of Work was held by the Relief Society, led by President Alma Blanchard. They baked Christmas cakes, lemon meringue pies, and cream cakes, and raised £22 for the building fund.

Brothers J. Smiley and P. Thompson have also added considerably to the building fund by cleaning cars on week-ends for the past few years.

At the Christmas party the children of the Primary, led by Sister M. Cowley, gave a Nativity play, and the MIA produced the pantomime, "Cinderella." The party concluded with community singing by the audience.

★ A new Year's Eve party was held in the Cultural Hall in the NEWTON AYCLIFFE Ward chapel. Food was provided by women of the ward. About 20 members and their friends were present. Everyone joined in the New Year's spirit with games and dancing, and at midnight everyone followed the tradition by linking hands and singing.

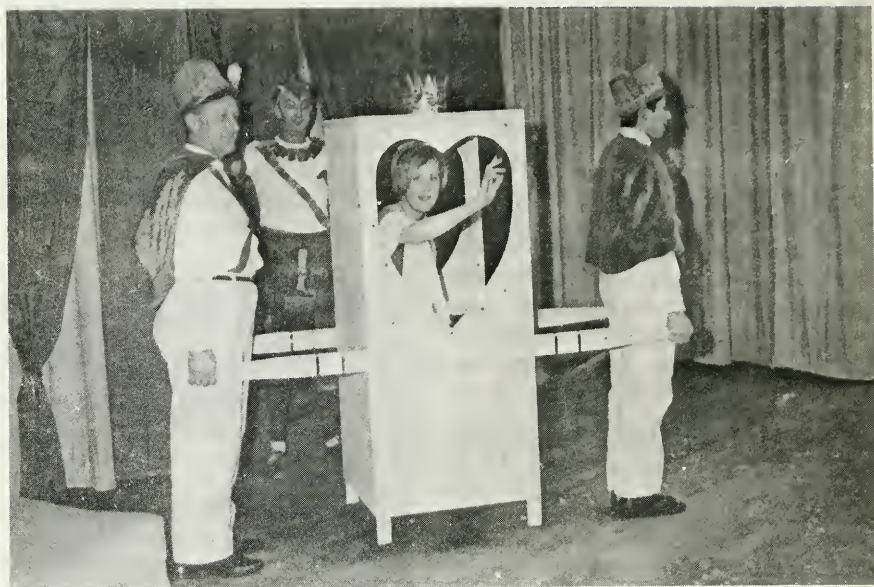
★ The Primary and Sunday School children of the WEST HARTLEPOOL Ward were given a treat by their teachers. On January 3 they all went to see the pantomime, "The Wizard of Oz," in the Town Hall. The teachers enjoyed it as much as did the children.

★ On December 18 the SUNDERLAND Ward Primary and Sunday School combined to hold a Christmas Party. Everyone had a lovely time eating and playing games. The highlight of the evening was a visit from Santa Claus, carrying a sack full of exciting presents.

If Charles Dickens had seen the way SUNDERLAND Ward interpreted his "Christmas Carol" during their Christmas party and dinner held on December 30, he would have turned over in his grave. If not factual, it was nevertheless enjoyable, and over 100 members and friends spent an enjoyable time watching it, after an excellent three-course meal, prepared and served by members of the Relief Society. Between the meal and the play, the group joined in singing carols and popular songs.

★ On Saturday, December 10 the stake presidency held a dance in the SUNDERLAND Stakehouse to extend appreciation for support received from the saints during the past year. Music was provided by the Ron Howard band.

BRITISH SOUTH MISSION



Penny Hunter as Cinderella on her way to the ball.

★ No matter how many times one has seen Cinderella, or any other Pantomime for that matter, there is always a feeling of excitement especially amongst the younger members of the audience as they wait for the curtain to rise. All the tension, anticipation and excitement were there when READING MIA presented their first ever panto in the cultural hall.

There is nothing so adaptable as pantomime, and it is a wonderful opportunity for new talent to gain confidence and imagination. Where else could you see Scotsman Duncan MacRobb take the place of the Fairy Godmother, complete with mini-kilt and a distemper brush as a sporan, plus a bottle of washing-up liquid for a wand? Where, instead of a coach and six, could a sedan chair with two liveried bearers and six pretty escorts appear to take Penny Hunter, who

played Cinderella, to the ball.

The children loved it, and everyone agreed that Sister Betty Hunter, who organised the show, had started something that will become an annual event at Reading.

Other members of the cast were: Jeanette Bowling, Prince; President Keith Wigglesworth and David Peacock as the Ugly Sisters; Arthur Hunter, the Father; Dorothy Haslem, Mother; and Clive Lock as Buttons.

They all derived satisfaction from playing their parts and from the fact that £30 was raised for the building fund from two evening performances.

★ When they are not singing or listening to the choir, the PORTSMOUTH District likes to dance. More than 130 members, including some members from the SOUTHWEST BRITISH MISSION gathered together in the SOUTH-

AMPTON Chapel to celebrate New Year's Eve. Music was provided by a local group, "The Blue Velvet Trio," which opened the evening with a Snow Ball Waltz. Later as midnight chimed and the strains of "Auld Lang Syne" filled the hall, dozens of balloons fell from the ceiling.

★ Mervyn E. Cawte, director of the PORTSMOUTH Mormon Chapel Choir, presented a cheque for £7 14s. 2d. to Peter Cooper, the regional organising secretary of the National Society for the Prevention of Cruelty to Children. The amount was obtained from a special Christmas concert given by the choir to aid the society.

The unusually mixed programme included traditional carols, some in the modern "pop" idiom and favourite secular Christmas songs. Highlights of the evening were "Mary's Boy Child"

for women's voices, and the Golden Cleft Quartettes rendering of "Sweet Chiming Christmas Bells" and "The Little Drummer Boy" and two tenor solos by Brother Cawte, "Nazareth" and "Son of Mary." Brenda Briggs read the Christmas Story, and Iris Johns was the pianist for the entire concert programme.

Appreciation for the choir's fine performance was expressed by Frank Clifford, music director of the British South Mission. Other guests present were President F. Talbot and President H. J. Tate of the district presidency; Stanley Jones, district chorister, and representatives from SOUTHAMPTON, GOSPORT, and LEIGH PARK Branches.

The hall and stage were attractively decorated by the branch MIA, supervised by Supt. Mark Galvin, while the missionary elders served refreshments.

SOUTH WEST BRITISH MISSION

★ December 18 marked the date of the first district conference held in the new chapel at Plymouth. President James A. Cullimore had just officially opened it a few days before. This also marked the occasion of the first quilt to be made by the Relief Society in the Plymouth District. Mildred Spencer, who had never quilted before, taught the sisters how to quilt. They all enjoyed the new challenge and hope to make many more. Sister Barton bought the quilt and is taking it around the mission to show the other Relief Societies.



PRIMARY PRESIDENT NAMED
Freda Entwistle of 41, Bethel Street, Georgetown, Merthyr Tydfil, has been called as Southwest British Mission board Primary president. She has been serving as district Primary president in the Wales West District.



PRESIDENT RALPH PULMAN

CONFERENCE CONDUCTED FOR LADY MISSIONARIES

★ The Southwest British Mission Home was the scene for an All-Proselyting Sister's Conference on November 29. Fourteen sisters were greeted early in the morning by President Ray H. Barton Jr. who opened the conference. He then left Sister Barton to direct the activities.

The invitations and programmes had been made by Sister Chari Rishton, who, unfortunately, had to return home before the party because of ill health. The "Twelve Ways of Christmas" was the theme.

After testimonies and talks, the sisters were presented with a little gold necklace. Inside were the words "I love you."

The mission home donated the lunch. In the afternoon everyone had a six-page missionary scrapbook made for her by the sister seated on her left.

Dinner and a stage show completed a wonderful day of activities. Everyone was back to their areas early the next morning.

NEW COUNSELLOR IN MISSION PRESIDENCY

★ President Ralph Pulman of Merthyr Tydfil was recently called as mission counsellor from South Wales to President Ray H. Barton Jr. He will be responsible for the Wales East and Wales West Districts. In addition, his specific area of responsibility in the mission is to oversee the Primary organisation as mission counsellor advisor, in co-operation with Sister Helen Grant Barton, who is the mission auxiliary supervisor.

President Pulman has been district president in the Wales West District for the past few years. He comes to his new position following service as a counsellor in the Central British Mission Presidency first with President James Cullimore, and also with President Joy F. Dunyon. Before that he was Adult Aaronic Priesthood advisor on the British Mission Board under President T. Bowring Woodbury.



RELIEF SOCIETY PRESIDENT

Also appointed is Vera Ireland of Bristol who becomes mission board president of Relief Society. She has served as counsellor to Irene Green who has been released after five years.



IRISH MISSION

MISSION ACTIVITIES TELEVISED



★ In beautiful Ireland, Latter-day Saints have been diligently declaring news of the gospel's restoration since 1840 when John Taylor baptised the first Irish convert in County Down's shimmering Lough Brickland.

Despite the fact that there are many Christian churches in Ireland, little tolerance has been shown to Mormon converts by those of other denominations, and in some areas persecution has been rather severe. Is it possible that public opinion is changing?

Two Irish Latter-day Saints, Joan Crawford and Frank Hillis, represented the Church well on a live and unrehearsed television interview on January 9. Sister Crawford, a busy housewife, gives freely of her talents in all the Church auxiliaries. Her teaching abilities have helped many to understand more fully the great principles of Christ's gospel.

"My father was a convert to the Church when I was very young," Sister Crawford proudly tells anyone interested in her background in the Church. "Even though this influence was in our home I had to gain my own testimony through study and prayer." With this testimony burning in her heart, she fulfilled a mission in London during the war years, serving the last part of it under President Hugh B. Brown, who was then the president of the British Mission. Saints there will remember Sister Crawford as Joan Taggart. Two years after their marriage, Brother Crawford also became a member of the Church.

Brother Hillis is also an accomplished teacher of the gospel and has contributed greatly to the work of the Lord in Ireland during his 10 years of membership.

He served for a year as a full-time proselyting missionary (of the Irish Mission) in Londonderry and again as a local missionary in Belfast.

Brother Hillis has served as a counsellor in the mission presidency and in nearly every other local office. He is currently branch president of the Cavehill Branch. He and Sister Hillis are the parents of three small children. Brother Hillis works as an engineering inspector and devotes all his spare time to the Church.

This interview concluded a 12½-minute coverage of Mormon activities in Ireland presented by Ulster Television on their evening programme, "Flashpoint." The programme began with a comment on the appearance in northern Ireland of Robert Mullen's new book "The Mormons." Many hours of assiduous work by Ulster Television personnel produced an impressive programme. Cameramen went tracting with two missionaries who had interesting and typical door conversations.

The mission's problem of proselyting was explained in an interview with Rolland L. Jaussi, president of the Irish Mission, and in excerpts from one of his meetings with his zone leaders. Pictures of three of Ulster's new chapels and the mission home were shown. Background music accompanied the presentation. The large congregation at the mission's weekly baptismal service was televised and President Hillis explained about use of the baptismal font and the proper mode of baptism.

Missionaries have reported increased reception because of the favourable TV publicity—the "friendliest and most detailed" coverage ever afforded the Church in Ireland.

NORTH BRITISH MISSION

★ No one would have recognised the LIVERPOOL Chapel on Saturday, January 21. It was heavily disguised under the Five-Barred Gates, Scarecrows and the hay ... ready for the County Capers which took place in the Cultural Hall that night.

One hundred and fifty dancers "light-footed" it to the lively strains of Vic Smeltzer's Country Dance Band. The caller was Vic Smeltzer. A hearty repast of steak and kidney pies was well earned by all who were persuaded to dance. Most of those present voted it the best night of the year.

★ John Fenwick of the BEVERLEY Branch entertainment committee has been working hard in recent months. First he organised a group of cars to take the MIA youth over to York Chapel where they played the YORK MIA in volleyball and succeeded in winning all the matches.

On December 17 he assigned various tasks, such as games, food and decorations to various auxiliaries for a combined Christmas party. Everyone arrived at 5 p.m. and the Sunday School started the party with games. There were plenty of small prizes for the children. At 6 p.m. everyone enjoyed the party tea provided by the Relief Society. No English Christmas party is complete without crackers, and the children were ready to pull them and wear the paper hats they contained. The younger children left at 7 p.m. and more games and dancing followed for the adults and teenagers. Decorations for the evening were under the direction of the entertainment committee, and their centre of attraction was a large Christmas tree which nearly touched the roof of the cultural hall, gaily decorated with coloured balls and tinsel. Around the base of the tree was

a pretty snow scene complete with sledges.

Happy voices and music filled the hall again on New Year's Eve when approximately 96 members of the HULL District danced to "The Neutrons," who played pop music for the youth. At half hour intervals throughout the evening, ballroom and folk dancing were provided for the remainder of the group. Jack Spurr presented prizes for spot dances, statue waltzes and other renditions. Alan Kennington was Master of Ceremonies. As the bells pealed 12 o'clock the New Year was toasted in with ginger wine.

★ Congratulations are in order for Myles Harrison, of BOULTON Branch, who recently won first award in the Hovis Bread Competition against 1,500 other entries. Myles will now enter the contest finals at Olympia in LONDON in April. We wish him every success.



Myles Harrison with his perfect loaf.

BRITISH MISSION



Father Christmas visiting the Medway Bazaar.

(By permission of the "Chatham Observer".)

★ MEDWAY Branch in the NORTH KENT District held a Relief Society Bazaar in December. Stalls were allocated to the SITTINGBOURNE and MAIDSTONE Relief Society and to their own primary.

The bake stall raised £5 5s. of which £3 0s. 3d. was given for funds for the Relief Society Conference at Hyde Park in May. The remainder went to the building fund.

Another great attraction was Father Christmas, played by Brother Wood. Many hours of hard work went into the bazaar and the sisters were pleased with the total result of £45.

★ NORWICH MIA held a talent show on January 7 in which nearly everyone took part. The acts ranged from a presentation of the "Moonlight Sonata"

by an investigator and a rendering of "I'm a Believer," by four of the young men, to a monologue by Sister Warren and some very funny gags by Trevor Bidle and Ron Daniels.

★ At SOUTHEND's grand bazaar in November there were bargain buys and competitive events available for everyone. A Christmas hamper was won by Brother and Sister Cracknell, who found the right spot in the treasure hunt. A highlight for the children was a visit to Wonderland, to see Father (Fred) Christmas and his two delightful fairy companions (Deborah Lee and Rima McGrath).

★ The NORTH KENT District MIA held a banquet in December in honour of their young ladies who had worked during the year to attain their awards.

Young men were there in full force to show their appreciation.

British Mission YM Leader Arthur Gibbs was guest of honour and addressed the youth on the importance of record keeping and going the extra mile to be accurate and assiduous in their duties. He also showed slides of the last mission youth conference at Deal, in which the North Kent District took active part.

★ The City and Guilds of London Institute recently awarded a pass in the craft certificate examination in carpentry and joinery to Michael Edwin Field, a priest in the Aaronic Priesthood at CHELMSFORD Branch.

★ Doreen Eaton of SOUTHEND Branch received a surprise when she attended MIA on November 15. The cultural hall was in darkness when she arrived, but suddenly all the lights were switched on and she was surrounded by friends

singing and wishing her a happy 21st birthday. The hall had been gaily decorated, and there was a buffet supper prepared along with a birthday cake. Doreen also received a bouquet of flowers and a number of gifts, including a bracelet and scrolls.

★ 1967 began in the IPSWICH District with a dance held at COLCHESTER and sponsored by the district presidency. The main event naturally was traditionally celebrating out the old year, the beginning of the new year. This was followed by an unusual beginning to the New Year, with an American style pancake breakfast.

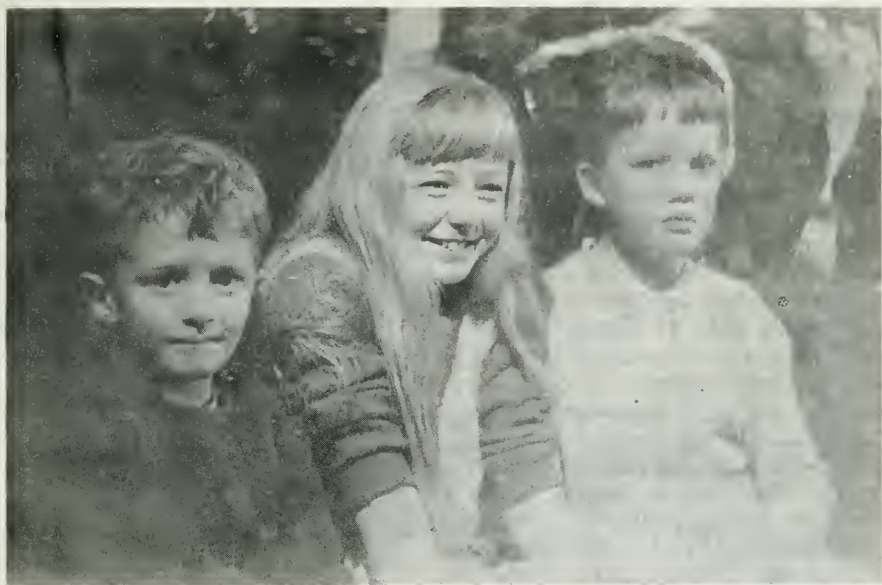
Each of the Mutuals in the district provided a cabaret spot. Much preparation went into each act.

★ ILFORD Primary children thoroughly enjoyed dressing up as wise men, shepherds and angels for their presentation of a Nativity play on December 10.

MILLENNIAL STAR NEWS, PHOTOGRAPHS

Because of the problems connected with printing, the Millennial Star will no longer accept poor colour photos for reproduction on inside pages in the magazine. Clear, black and white prints or negatives are preferable in the future. Names and addresses should be clearly printed with a soft lead pencil on the back of pictures if they are to be returned. News items of ward, branch, district, stake or mission events should be sent immediately to local news representatives or to Muriel Cuthbert, 26, North Road, West Bridgford, Nottingham. (Many items were submitted for this month's "Star" which occurred during Christmas. These should have been sent in for the January magazine.) Deadlines are now by the 20th of each month. The magazine is produced on an advance copy basis. All names should be printed clearly and in full, i.e. Mary Brown not just Sister Brown. The names of ward, branch, stake and mission should also be printed clearly at the top of each page. Material should be typewritten whenever possible. The magazine welcomes contributions. Youth and women's features should be sent to Gwen Cannon.

MANCHESTER STAKE



Delighted children at Manchester party.

★ Sixty-four adults attended the MANCHESTER Ward's Christmas party on December 17. A huge Christmas tree was placed on the stage, and festive tables were decorated for a delicious meal. Co-operative planning made the party a success. The Relief Society cooked the dinner; the bishopric served it and the MIA members

served the meal.

The menu consisted of a clear French soup, roast turkey and all the trimmings, peach melba, cheese and biscuits, nuts and raisins and fresh fruit. After the meal everyone enjoyed carol singing led by Bishop King and George Longden, followed by games and dancing.

BRITISH SOUTH MISSION

★ In spite of many difficulties which arose in the HAYES Branch for some time before Christmas, the branch held a very successful Christmas bazaar in their local Labour Hall on December 17. Unfortunately the hall left a lot to be desired when they first set out for physical preparations. But everyone was optimistic because the elders had promised their help. The missionaries had also planned to operate a stall exhibiting Church books and other

material. They also assisted by decorating the hall beautifully, transforming a somewhat dull room into something very Christmassy and colourful. The sisters sold everything from homemade cakes and pickles, to baby clothes, beauty aids, bath salts, and plants for the house. There was also a Moses basket all lined and ready for the Sister expecting a baby in the near future.

QUEEN FOR A . . .

TWO COUPLES MARRIED

★ Tom Ross was recently married to Pamela Timms in the Dundee Branch Chapel. Brother Ross was baptised at the age of 12 and four years later was called on a building assignment. He served in Belfast and Norwich. A few months after his release he enlisted in the Scots Guards for a three-year term.

Serving in the transport section, he has already been to Malaya and the USA. He has the distinction of being welter weight boxing champion of his battalion, and he is the youngest Scots Guard to hold the rank of sergeant while serving a three-year assignment.

★ On December 20 Samuel James McGarvey and Margaret (Peggy) Houston were married at the Holywood Road Chapel, Belfast. The ceremony was performed by Rolland L. Jaussi, president of the Irish Mission.



Tom Ross and Pamela Timms.



Samuel McGarvey and Margaret Houston with President Rolland Jaussi.

LEICESTER STAKE

★ December 15 was a busy day at Leicester Stake House. The Primary held a Christmas party first, with the children taking part in the singing and reciting. They were then rewarded with mince pies, biscuits and squash. Later on the same evening the first Quorum of Elders held a business meeting and was entertained by the LEICESTER Group of Elders with Eric Dutton in charge. The evening included a turkey dinner. Relief Society sisters who were attending their weekly meeting were also invited to eat.

Two days later on the 17th, the Sunday School held a Christmas party, which included games, singing and refreshments. Santa Claus also visited.

The MIA held its party on the 20th. Ernest Bray supervised games and dancing. Everyone then gathered around the Christmas tree to sing carols and hear a Christmas story read by Doris Simms. It is rumoured that some members took advantage of the mistletoe—purely on a friendly basis of course.

★ NUNEATON Branch Relief Society held a bazaar and buffet recently, which was a great success for such a small group of sisters. The opening was performed by eight-year-old Gay McDermot. Many non-members were present. Later the brethren, led by Brother Hooker, cooked a splendid dinner for the sisters in appreciation of their efforts. Games and dancing followed.

A Christmas party was held for the children on December 17. They all received a present.

★ The MIA of the EASTWOOD Ward held a social and dance under the direction of Keith Plumb, who was assisted by Eva Wild and Mabel Hill. The decorations, which had been made

by the MIA were an added attraction to the evening's festivities, which included games, dancing and refreshments.

★ HUCKNALL Branch sponsored a tea and social for Primary and Sunday School children on December 17. After the tea a short film show was held, followed by games and a visit from Santa Claus who presented a present and fruit to the children.

The MIA also held a party for members of the organisation and friends on December 20.

★ Following Bishop Owen Johnson's call to the high council at the last stake conference, he was released from his position in the DERBY Ward. John I. Clarke is now the new bishop. Throughout the month of December the ward has undergone many organisational changes. Marjorie Cooper, who has been the Relief Society president for many years, has now been called to the ward MIA.

★ NOTTINGHAM Primary held a Daddy-Daughter dinner at the home of Bishop and Sister Green. After a delicious three-course meal, the girls and their daddies played games. They were thoroughly baffled by a mental telepathy act by the bishop and his wife.

Because there are always so many parties just before Christmas, the Relief Society decided to wait until the New Year for its social. Unforeseen circumstances prevented its being held until Monday, February 6, but the delay made it all the more enjoyable. Decorations transformed the cultural hall into a "Winter Wonderland." Patricia Stevens and Dorothy Watkins were responsible for the decorations. Olive Twiddy took charge of the buffet-style refreshments. Invitations were

sent to all the married couples in the ward. Forty husbands and wives enjoyed a pleasant evening. Gordon and Dorothy Gill demonstrated the tango, and a couple of cowboys, portrayed by David Brailsford and Elder Lloyd Robson "wandered off the trail" to sing two songs. Accompaniment was provided by Elder Robson's guitar.

★ On January 1 10 girls and two leaders from the Nottingham MIA received their Individual Girls' Award.

★ To herald in a new missionary year, a seminar was organised by the Leicester Stake mission presidency. It was held at the Stake Centre. Stake missionaries, full time missionaries, and local missionaries from the Central British Mission were invited. George I. Cannon of the Central British Mission spoke to the assembly.

President Roy Freeman welcomed everyone and invited them to stand

and introduce themselves. After this the film "Prophets Through the Ages" was shown, and then Roger Beardsmore and John Joseph gave a presentation entitled, "You Don't Need to Knock on Doors to Be a Good Missionary." Elder Bradley also gave a presentation on the "Meet the Mormons" tracting method.

Some young people from the NEW-CASTLE Branch, Central British Mission, contributed a few musical numbers. "Workshops," where missionary problems were discussed were then held. Later they reassembled and the solutions were given.

A family which was recently converted to the Church brought tears to many in the audience as they bore their testimonies. The seminar then continued with a testimony meeting.

Evening entertainment included a folk dance. Visitors from the mission stayed on to join the members of the stake for this gay occasion.

GLASGOW STAKE

★ On Jan. 1 David M. Rae was sustained bishop of the PAISLEY WARD. He replaces Bishop Peter A. Heeds who will leave the area soon. Prior to his call Bishop Rae was a member of the Glasgow Stake High Council.

Before moving back to Scotland 15 months ago Bishop Rae was a member of the London Stake where he served as a bishop's counsellor and high councillor. While in London he was employed for three years as architect for the Church Building Department.

William Rudd and Andrew Carruthers have been called as counsellors.

★ On January 21 the M Men Gleaner Council of the Glasgow Stake were hosts to two districts of the Scottish Mission. A group of 30 M Men and Gleaners from the Edinburgh District

and a similar number from the Hamilton District travelled to the Paisley Ward building to participate in an afternoon of sports. Teams from the Glasgow Stake played the two visiting districts in netball, volleyball and 5-a-side football.

After the sports programme a supper was served to all who participated. A dance and social followed in the evening at which 80 M Men and Gleaners were present.

★ The stake staged their production of "It Begins with Balloons," the Parent-Youth Night programme at the PAISLEY and DRUMCHAPEL Ward buildings on December 16 and 17. The cast, chorus and production staff consisted of a group of 40 people, mostly youth.

CENTRAL BRITISH MISSION

★ The Central British Mission climaxed it's season of volleyball on December 3 when teams from five districts participated in championship bouts at the NEWCASTLE Chapel.

Teams from CREWE, LINCOLN, NORTHAMPTON, RHYL and WORCESTER branches took part. Even though the day was cold and snow slowed the traffic, many supporters were there to see NORTHAMPTON become the champion for the second consecutive year.

In the first game CREWE was set up against WORCESTER, and after two hard-fought games, WORCESTER came out the victors. Afterward, NORTHAMPTON went ahead to win over the hard-fighting LINCOLN crew. After eliminating Lincoln from the contest the next game was WORCESTER versus RHYL.

WORCESTER triumphed and was then matched against NORTHAMPTON for the championship. The next two games were the most contested of the day, but regardless of how hard WORCESTER played, last year's champions refused to be defeated.

The sportsmanship shown was of the highest quality and the influence of the Church could easily be seen. After the games a luncheon was prepared for all those who had participated.

★ On Sunday, January 22 President and Sister Cannon with their family visited the LICHFIELD Branch and took part in sacrament meeting. Each member of the family contributed to the programme, including Mary who is only five, to President Cannon who concluded with a moving talk on "Family Life." The attendance of 74 was a record for the branch and made the evening memorable.

Paul Nicholas Jarvis, of LICHFIELD Branch, has the distinction of being

the first boy in the branch to be baptised by his father.

★ BEDFORD MIA President Janet Walker was happy to welcome Gary Clark Watson and Gregory Keith Adams to MIA recently after they had received their certificates of graduation from Primary President Glenda Adams.

On December 23 the Willington Town hall resounded with the happy voices of the BEDFORD saints as they gathered together for a Christmas party. The Primary children presented the Christmas story. It was followed by games until "Father Christmas" arrived and brought gifts for all. When he had departed soft drinks, cake and popcorn balls were served.

On Christmas Day, Brother and Sister Adams of BEDFORD opened their home to 13 members of the branch who were either away from home or on their own.

★ Seventy-five members of the MIDLANDS SOUTH DISTRICT gathered together at the NORTHAMPTON chapel for a dinner dance on New Year's Eve. They enjoyed a first class feast of soup, chicken with savoury salad, peach sweet, and biscuits and cheese, set at gaily decked tables. In addition to traditional and novelty dances, other entertainment provided great fun in games and humorous sketches. Barry Beardsmore gave talented and rousing renderings of famous ballads and modern airs on the harmonica, accompanied by piano and guitar in some items. A short skit entitled "The Doctor's Office" was presented by the Northampton players. At midnight, the relayed tones of Big Ben were heard and everyone joined hands for "Auld Lang Syne."

★ WORCESTER MIA went swimming at the Northfield indoor swimming baths in December. Sixteen members, including the branch president, thoroughly enjoyed their dip and fish and chips afterwards.

The branch Christmas Party was held on Tuesday, December 20 in the gaily decorated chapel. Games and entertainments were enjoyed by all and the evening concluded with songs and refreshments.

★ BANGOR Primary had plenty of good food at their Christmas Party, all provided by the sisters. The missionaries also assisted so that each child took home a present and some fruit.

The MIA held their first Christmas party and it was a great success. A

number of investigators attended as well as members. The hall rang with laughter all evening until the group gathered together to sing a few carols before returning to their homes.

★ At 4.30 a.m. one morning in January, President and Sister Cuthbert were awakened by a phone call from their eldest daughter, Janis, in America, telling them that they had a grandson.

A letter which followed a few days later contained a newspaper cutting which showed a photograph of the mother and baby. Although he was not born until January 4, he was the first boy to be born in American Fork Hospital this year. The local bank manager presented him with \$15 in a bank account.

LONDON STAKE

★ On Saturday, December 17, the cultural hall at HYDE PARK resounded with the merry laughter and lighthearted chatter of some 200 young people of all ages, enjoying themselves at a Christmas celebration organised by the LONDON Stake Aaronic Youth Committee.

Stake President Joseph W. Darling and his wife, greeted the guests of honour, Dr. David Pratt and his charming wife. Together they received the other guests, comprising Aaronic Priesthood youth with the bishoprics and advisors of the London wards and branches.

A turkey dinner with fruit salad and ice cream for dessert was prepared by the committee members and their wives, and served by a group of MIA girls.

After the meal everyone enjoyed an exciting film, "Antartica." This film was loaned by Dr. Pratt, who as the engineer to the Dr. Vivien Fuchs Expedition of 1957/8 had taken a leading role in that great adventure. This was proof of the good will and friendship that exists between Great Britain, the Commonwealth, and the United States of America. Dr. Pratt, who is currently chief engineer to the Commonwealth Development Corp., then talked on the expedition and its achievements.

President Darling expressed thanks to the guests, and presented them with gifts as a token of gratitude for their interest in the youth of the Church. Gifts were also given to President and Sister Darling, and the ladies who assisted during the evening. Special cheers were raised for Ben Redman, the chef.

The hall was cleared for dancing and a programme by "the Godwins" and the "New Ravenslea Group."

★ A farewell party was held recently at ROMFORD for Nora Brown, who is emigrating to the USA later this year. She has now gone to stay with her mother in Sunderland. Sister Brown was the first woman of the Romford Branch and the members presented her with a vanity case.

Bishop Vousden of ROMFORD was released just before Christmas after many years in office, with Jacke Peake and George Ferrary as his first and second counsellors. Brother Peake is now the new Bishop with Wallace Glenister as first counsellor and Raymond Kemp as second counsellor.

The ward held a rather belated Christmas party in January and all the children enjoyed themselves under the direction of Sister Peake and Audrey Gillett. Ron Ellis assisted. Santa Claus paid a visit.

★ A chicken dinner was given by the SOUTH LONDON Ward bishopric in honour of the ward officers and teachers on December 30. Guests of honour were Stake President and Mrs. Darling his wife.

A farewell presentation of a salad bowl and servers was made to Bishop Walter Chiles and his wife. Bishop Chiles is leaving the ward to take up an art teaching post in Yorkshire.

After the dinner there was dancing to records, and the bishop good naturedly showed some youthful exuberance in his demonstration of the Tango.

★ CATFORD Branch ushered in the new year with a bang — it had gained its "independence." It had formerly been dependent on Hyde Park Ward. The occasion was celebrated in the evening at a fireside given by the Young Marrieds of the branch at the home of Brother and Sister George Haisell. Guest speaker, President Joseph W. Darling, addressed the group on "Living with one's wife." The evening was crowned by a delicious spread provided by the hosts.

★ On Christmas morning, the Primary children of the NORTH LONDON Ward presented a special programme during the Sunday School service. Singing lambs, angels, wise men, shepherds, and children told the story of the birth of Christ and ended the usual nativity with a special rendition, "I wonder when He comes again."

★ Twenty-three members of the Church from EDINBURGH and several other branches in Scotland boarded a coach in the early hours of December 31 and headed south for the New Year. On arrival at the Romford chapel in the afternoon, a hot meal prepared by Benjamin Redman was waiting for them. After the meal they were taken to the homes of their weekend hosts.

In the evening a New Year's dance was held in their honour and they were also joined by another 20 visitors from the NORTH LONDON Ward.

At sacrament meeting the next day the speakers were drawn from both sides of the border, and some very interesting talks were given. This was followed by a very lively fireside meeting consisting of discussions, quiz games, and some very beautiful singing by the Scottish sisters of their native songs.

On Monday the Scottish saints went sightseeing in London, and in the evening were joined by the Romford saints on a theatre trip to see "The Impossible Years." Goodbyes were said early on Tuesday morning and they started their long journey back home, expressing the hope that they could meet again at some future date.

BIRTHS

★ To Brother and Sister Daryl Tonini, serving with the US Air Force at RAF Cranwell, and attending the Grantham Branch, Central British Mission, a son, Gregory Michael.

★ December 1.—To Roger and Patricia Jones, of Reading Branch, British South Mission, a son, by adoption, Clinton John Allen.

★ December 16. — To Brother and Sister John Wheldon, of West Hartlepool Ward, Sunderland Stake, a daughter, Jayne Tracy.

★ December 19.—To Brian and Hilary Morton, of Worcester Branch, Central British Mission, a daughter, Penny Amanda.

★ December 20. — To Brother and Sister William Crossley, of Boulton Branch, North British Mission, a son, Michael William.

★ December 25. — To Brother and Sister Steve Burns, of Glasgow Stake, a son, Scott.

★ December 31. — To Kenneth and Marion Biggs, of Ipswich, British Mission, a son, Robert Kenneth.

★ January 4.—To Vaughn and Janis (nee Cuthbert), formerly of Nottingham, Leicester Stake, and Central British Mission, at Pleasant Grove, Utah, a son, Darren Vaughn.

★ January 11.—To Brother and Sister Collins, of Springburn Ward, Glasgow Stake, a daughter.

★ January 31.—To Wally and Marie Chiles, formerly Bishop of South London Ward, London Stake, a son, Adam Calvin.

★ To Jack and Kathleen Creaser, of Loughborough Branch, Leicester Stake, a daughter, Katrina.

OBITUARY

★ Isabella R. Walker, of DUNBARTON Branch, Glasgow Stake, passed away six years after embracing the gospel. Sister Walker was the first baptised member of the Dunbarton Branch. She was also the Relief Society president for the majority of her time in the Church. Sympathy is extended to her family at this time.

LEEDS STAKE

★ BRADFORD Ward recently collected waste paper which was sold for £16. The money was given to the bishop of the HUDDERSFIELD Ward to help equip the new chapel, which also serves as the LEEDS Stakehouse.

★ A welcome home was given to Susan Wilkinson who recently returned from the USA where she has been working for a short time. Susan says, "There is no place like England."

★ The question is, Where to go this year? and the youth of the LEEDS Stake are busy studying travel brochures of Continental holiday hide-aways. They must be some of the most travelled saints in these islands. In previous years they have been to France, Holland, Belgium, Germany and Switzerland, thanks to the organisation of Arthur Gregory of the Stake Aaronic under-21 committee. They are now looking for other lands to add to their list.

★ Over 180 priesthood members of the stake listened to the witty yet educational discourse on "Process Control" given by Stake President Dennis Livsey recently after their general Priesthood meeting at HUDDERSFIELD. This talk was in keeping with the desire to keep the brethren of the stake informed on matters other than the Church. Other speakers who are to address the brethren in the future include a doctor, an expert on social security and a worker connected with a charity organisation.

★ DEWSBURY Ward recently held a social which developed into a lot of fun, thanks to a game invented for the

evening. Large amounts of crumpled newspapers were placed in a balloon net and hoisted above the room. From some of these papers, pages had been extracted and displayed around the cultural hall. At a given time the newspapers were released and teams of people started a mad scramble to find which papers had the pages missing. It is reported that only two were found.

★ Some 200 members of the Relief Society from all branches and wards of the stake thoroughly enjoyed themselves in an evening of food and fun at a dinner held in the stakehouse at HUDDERSFIELD.

After an elegant meal the sisters showed their talents as entertainers in a well balanced programme, which ended with a hilarious play presented by the BRADFORD sisters.



Audience laughs during programme at Huddersfield.



RECEIVE PRESIDENT'S GREETING

★ President David O. McKay gave a special Christmas greeting to Latter-day Saint servicemen in Vietnam and other Asian countries including Thailand, Korea and the Philippines.

The special message of love and good will which conveyed the blessings of the Church leader was filmed and flown to the various areas where its presentation became a highlight in the Christmas observance of men in the armed forces.

McKAYS NOTE ANNIVERSARY

★ President and Mrs. David O. McKay observed their 66th wedding anniversary on Monday, January 2, with a quiet family celebration in their Hotel Utah apartment. They were surrounded by family members, including their sons and daughters and President McKay's sisters and their husbands.

The Church leader and his lovely companion made a special visit on Tuesday morning to the home which is still located in Salt Lake City where a reception was held 66 years ago following their marriage in the Salt Lake Temple.

NEW SUNDAY SCHOOL SUPERINTENDENCY

★ A new general Sunday School superintendency was appointed in December by the First Presidency.

David Lawrence McKay, who has been first assistant to General Superintendent George R. Hill since 1952, was named the new superintendent. His assistants are Lynn S. Richards and Royden G. Derrick. Superintendent Richards had been second assistant also since 1952.

All members of the Sunday School General Board were released earlier in December along with Superintendent Hill who has served 18 years as head of the vast Church Sunday School organization. A new board has now been named by the new superintendency.

1967 BUILDING PROGRAMME

★ The Church will build approximately 180 chapels, seminaries and institute buildings during the year 1967, according to the Church Building Committee.

Among these will be 34 ward and mission buildings in the "foreign areas," including England, Europe, Mexico, Central America, Japan, Australia and New Zealand.

The building committee also reported a total of 303 new chapels were com-

pleted and dedicated during 1966, one of the highest years on record in this activity. Dedication of all new chapels and buildings takes place only after the edifices have been completely paid for.

MEMBERSHIP OVER 2½ MILLION

★ During the year 1966 the Church membership passed the 2,500,000 mark, and the year closed with the membership at about 2,555,000. At the start of 1966 the membership was listed at 2,395,932.

The growth for the Church during 1966 was about 7.2 per cent.

13 STAKES FORMED

★ A total of 13 new stakes were organised in the Church during 1966, with two of them being in South America, one in Australia and the others in the United States and Canada.

The two stakes in South America were the Sao Paula and the Buenos Aires Stakes. The Adelaide Stake was formed in Australia where there are now four stakes.

5 TO PRIMARY BOARD

★ Among the new Primary General Board members named in December was Mrs. Ruby O. Haight, wife of President David B. Haight, formerly president of the Scottish Mission. Mrs. Haight is an honorary Golden Gleaner and a native of Fairview, Utah. Others named to the board are Gladys M. Densley, Dorthea Murdock, Emma J. Farnsworth and Mary Jane Johnson.

AUSTRALIAN LEADER DIES

★ President William Edward Waters, 63, of the Brisbane Stake, died of a heart attack on January 2. He was the first native Australian to become a stake president and was very likely the first native stake president appointed in the Church outside of continental North America. President Waters had served as district president and as a counsellor to three mission presidents before heading the Brisbane Stake when it was organised in 1960.

LIGHTS BECKON VISITORS

★ Christmas lights on Temple Square during December and early January were a principal attraction in the Church headquarters city.

It was estimated that more than 250,000 people visited the Square to see the special nativity scene and the beautiful lighting displays.

Among those who visited the display were President and Mrs. David O. McKay. The Church leader and his companion visited the lighting exhibit several times and expressed their delight.

What is Your Problem



Question: I notice that the Church has produced a series of pictures on the signs of the true Church. Are they just for missionaries or may any of us have them?

Answer: These posters are available to anyone who wishes to buy them. There are two sizes. One is the large size, about 24 by 30 inches. There is a smaller set made in the same size as a piece of typewriter paper. All are in colour. The small size is very inexpensive, and individuals could well obtain a series for their own use. Some people have had the small ones framed and put up in their homes. In chapels the large ones are often framed and hung in the halls or in classrooms.

Question: Is it possible for me, as a young Englishman, to go on a mission here in my own country? I don't have any funds to speak of, but I have a willing heart.

Answer: We are very happy to have local missionaries serving either in their spare time or on full-time missions. If you were a local part time missionary you could go to school or to work and do missionary work in your evening free time. If you desire to go on a full-time mission, then get in touch with your stake or mission president. There is a possibility that part of your expenses might be paid out of a fund contributed by persons who are interested in missionary work. However, every person going on a mission should plan to pay at least a part of his expense, or arrange to have his family do so. We do not feel that

someone else should pay the entire amount for a missionary's keep. Either the missionary should work for a while and save up some money of his own, or his family should assist him.

Question: What can we do about unpleasantness in the home? It seems that we have a spirit of contention in our home most of the time.

Answer: Fundamentally, contention comes from selfishness. When people quarrel in the home it is usually because someone is not willing to do unto others as he would like to be done by. Selfishness must be eliminated from our homes. It is deadly. Love and kindness must take its place. If people will learn to live the gospel in the home—a large part of which is living the golden rule to do to others as they would be done by—contention would be eliminated. You will be interested in reading what the Saviour said about the spirit of contention. See the scripture in your Book of Mormon in 3 Nephi II:28-30.

Question: Does my bishop have the right to inquire into my personal life? What business is that of his?

Answer: Bishops are the fathers of our wards and the shepherds of our flocks. They are required by reason of their office to help us as ward members to live the gospel and be happy. If we are in sin, they help us to repent and readjust. But how can they do this without finding out the facts? If we are repentant we should be willing to tell them so that they may help us. If we are financially

embarrassed, how can a bishop help us without knowing the facts? We must be willing to tell him about ourselves. He is required to keep all such information confidential. You need not worry about talking to him. He will be your friend and your helper. This is the plan of the Church.

Question: What do you think is a fair fast offering? I pay a shilling every fast day. Is this enough?

Answer: That will depend entirely upon the value of the meals you usually eat and from which you abstain on fast days. We are expected to pay as fast offering the value of the meals we miss, and then contribute that amount to the bishop or branch president for the assistance of the poor. The Church does not attempt to set any amount for any person, because people's habits of eating differ. The offering is based entirely on the amount saved by abstaining from food. Pay the value of the meals you miss on that day. We fast from two meals, usually breakfast and the noon meal.

Question: If I were to learn to play the piano or organ, would I be allowed to play in church at times?

Answer: Most wards and branches welcome the services of new players. Often the regular organists have to move or are away ill or on holiday. Someone must take their places during these times. If you are accomplished, let your bishop or branch president know about your talents, and he will keep you in mind. There is no reason for not telling him about your abilities. But do not feel offended if he does not give you an immediate assignment. The places may be filled already, and you may have to wait your turn.

Question: We have seen this new Jerusalem Bible advertised. What is it?

Answer: That is a new translation in modern language, off the press in 1966. It carries the imprimatur of the Catholic Church. It is an interesting rendering of the Bible and is helpful in reading. But it is expensive. We should remind you that in our Church our official Bible version is the King James version which we believe to be the best translation available, although the newer ones are interesting to read.

Question: In the Doctrine & Covenants I see the "manifesto" printed. Was this a revelation to the Church?

Answer: The manifesto was written following a revelation given to the president of the Church on that subject. It was prepared to implement the provisions of the revelation. We do not say the manifesto itself is a revelation. We say a revelation was received, stopping the practice of plural marriage; and that the manifesto was written by the presidency of the Church as a notice to all the world that this practice had been discontinued. It is dated October 6, 1890. It is interesting to note that it is headed: "Official Declaration," and is addressed to "To Whom It May Concern." President Wilford Woodruff, then president of the Church, received the revelation, and signed this official declaration to the world. It is binding upon all members of the Church no matter where they live. Persons who violate the provisions of this declaration are excommunicated from the Church.

Question: Did Brigham Young receive revelations from the Lord as did the Prophet Joseph Smith?

Answer: Yes, Section 136 of the Doctrine & Covenants is one of them, and a case in point.

Question: How many visitors come to the London Temple, as visitors I mean, not to enter the temple as members.

Answer: About 10,000 each year. It will be interesting to you to know that the Church will shortly build a new bureau of information or visitors' centre at the temple to better teach the tourists about the Church and the temple.

Question: My sister has committed sin with a boy in her school. Can she be foregiven?

Answer: Yes. If she fully repents and lives the gospel for the rest of her life, she will be foregiven and permitted to enjoy all the blessings of the Church. The full matter rests on her own repentance and her living the gospel for the rest of her life. You might read the following scriptures: D. & C. 58:42-43; Alma 39:3-7; Ezekiel 18:21-23.

Question: Why is it that a meeting house cannot be dedicated until it is paid for?

Answer: Because we cannot justly present a building to the Lord as a gift of our hands if it is encumbered with debt. It must be free from all obligations of all kinds. Then we are free to give it to the Lord in dedication. Otherwise we are not.

Question: What book on the life of

Christ would you recommend? I notice there are many of them in the book shops.

Answer: As a Latter-day Saint we would recommend to you the book, "Jesus the Christ," by Dr. James E. Talmage, a member of the Council of the Twelve. He was a great scholar and a great Latter-day Saint. His book is at least the equal of the best other books on the life of Christ, and will give you details which most books overlook, not to mention references to modern scriptures.

Question: Why did people mentioned in Genesis live so long? Most of us live much less than 100 years.

Answer: The Lord was just beginning the peopling of the earth in those early times, whereas now we have billions to "multiply and replenish the earth." The scripture tells us that the normal span of life—after those early days—was three score and ten.

Question: Why don't we have LDS Scouting in England? Other churches have their troops?

Answer: Arrangements are being made to introduce Scouting in LDS congregations again. It won't be long until you hear more of it.

CONTINUED FROM PAGE 47

APPENDAGE TO "REVIEW OF A GOOD BOOK"

In a letter, in which he thanked the publisher for sending to him the book, "The Mormons," by Robert Mullen, the Rev. Earl L. Douglass, famous Presbyterian minister and writer of many religious textbooks, said:

"Thank you for your recent letter saying that you are having Doubleday send me a copy of Bob Mullen's book on the Mormons. I should be very glad to receive it, and although I do not review books, I sometimes have an opportunity through the two

features I write for 94 newspapers to mention certain books.

"I have always greatly admired the Mormons and believe that they constitute a wholesome spiritual influence in our national life. They make a valiant, and very successful, attempt to live up to their religion. We could use more of them.

"I am a Presbyterian minister who, over a period of thirty years, served four different churches."

Thoughts For Now

★ Verily, thus saith the Lord; It shall come to pass that every soul who forsaketh his sins and cometh unto me, and called on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am;

And that I am the true light that every man that cometh into the world;

And that I am in the Father, and the Father in me, and the Father and I are one—

The Father because he gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men.

I was in the world and received of my Father, and the works of him were plainly manifest.

And John saw and bore record of the fulness of my glory, and the fulness of John's record is hereafter to be revealed.

And he bore record, saying: I saw his glory, that he was in the beginning, before the world was;

Therefore, in the beginning the Word was, for he was the Word, even the messenger of salvation—

The light and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.

The worlds were made by him; men were made by him; all things were made by him, and through him, and of him.

And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

—D. & C. 93:1-11.

Club at Oxford—CONTINUED FROM PAGE 45

Michaelmas Term, Gilbert spoke with other LDS students about the possibility of establishing such a club. Permission to organise the group was obtained from the University Proctors (Disciplinary Fellows) who expressed interest in the proposed plan.

Charter President McCabe, now in his final year reading French at Oxford, served a short-term mission between the time he left Harrow and going to Oxford in the British Mission. He has served in several Church capacities during time on the European continent.

Graham Stoot, who serves as Deseret Club secretary, is a freshman reading English. He was converted to

the Church a year ago by listening to broadcasts of WNYW (Church-owned shortwave station on the eastern seaboard of the United States). Since that time he has served in his home Sunday School superintendency. The treasurer, Peter Joyce, now in his second year reading one of the oldest Oxford courses, Greats (Greek, Latin and philosophy) leads his district choir and has composed songs for MIA festivals in his mission. Club members hope not only to stimulate interest in Mormonism among other university students but to encourage LDS students to establish Deseret Clubs at other universities in the British Isles.



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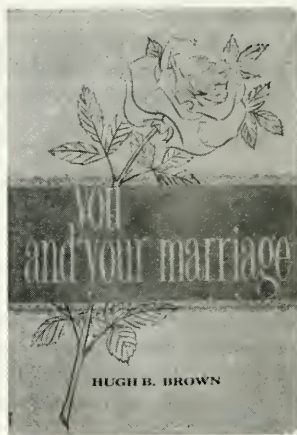
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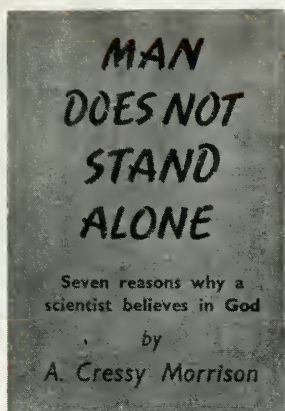
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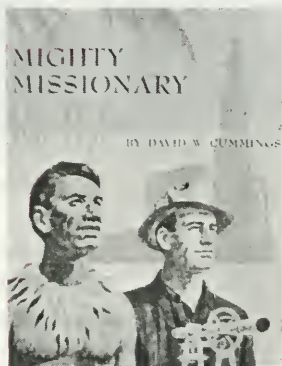
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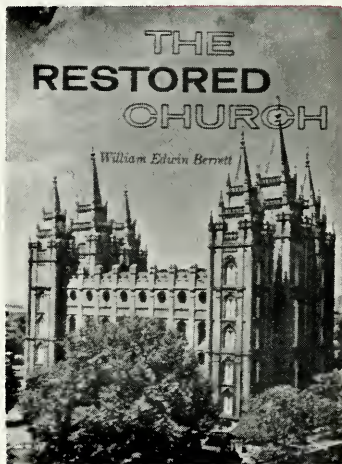
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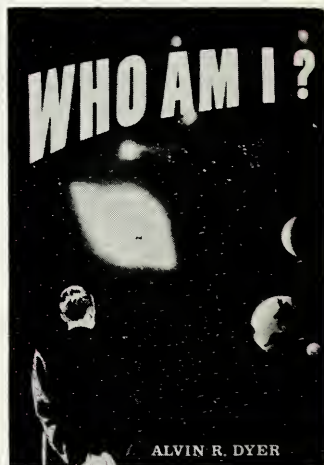
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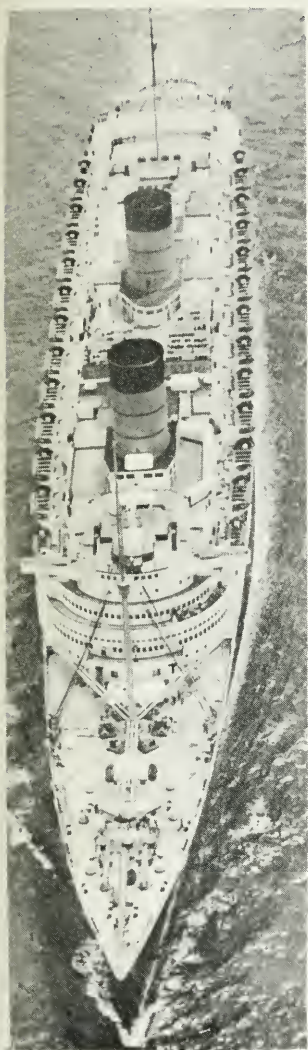
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A photograph of the Salt Lake Temple, a large Gothic Revival style building with multiple spires and ornate stonework. In the foreground on the right, there is a statue of Joseph Smith, dressed in a suit and holding a book. The image has a slightly faded, vintage quality.

Oh, ye elders of Israel, hearken to my voice; and when you are sent into the world to preach, tell those things you are sent to tell; preach and cry aloud, "Repent ye, for the kingdom of heaven is at hand; repent and believe the Gospel." Declare the first principles, and let mysteries alone, lest ye be overthrown.

—Joseph Smith